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PREPARATION FOR MARRIAGE AND FAMILY LIFE IN QUEBEC

FREQUENTLY in the course of two centuries visitors to Canada have stated that French-Canadians were "family-minded," that the family is the corner-stone of the French in Canada, that the two words "parish" "family" are the two most peculiar and striking terms of their vocabulary, that the family is the "mystical way of divine gifts for every one of them." This last appreciation has for its author a Protestant Frenchman of Europe.

To speak of preparation for marriage and family life is to evoke the image of the perfect wife and mother, the soul, the conscience and guardian of the happy home. It is characteristic of our time that, while subversive doctrines attempt by all means and every pretext to remove the woman from the home, Divine Providence has given the Catholic Church a Pope who is admirably trained to speak of education for women and the family. We know that before he became Sovereign Pontiff he had long been interested in teaching religion to young girls of the poorer classes and also those of the nobility. The present Pope also conducted closed retreats for members of both groups. No one more than His Holiness, Pope Pius XII, recalls so often to the modern girl, to the young married woman the importance of her role in her occupational as well as in her family environment. In less than six years so numerous and splendid were the discourses, the exhortations, the affectionate words that we could publish with those papal words to Christian girls and women the most marvelous of anthologies on Christian education for girls, on the preparation of the young girl for her duties as wife and mother, the most energetic and clearest of anthologies on the sanctification of family life.

His Holiness Pope Pius XII fosters interest in the restoration of all things in Christ Jesus rather by individuals than by organizations, and among individuals rather by women than by men.

Keeping in view this papal orientation let us see what is done in the Province of Quebec to prepare, first of all, the young Catholic girl for Christian marriage and family life. What is the work of the Church, of the State, of the School, of individuals and of various societies. As we go along, an address or a name will be supplied, in order to enable those interested in a particular aspect of a problem to inquire further in order to be able to present topics for other reports. One of the rare good things still existing in this poor world of ours is the benevolence of the Americans, that inquisitive kindness which encourages good wherever the American heart and mind finds it.

The civil code of the Province of Quebec derives from the old French civil law in force prior to 1760, but it has been influenced by the English law and the Napoleonic code of law. It seems, however, that a revision actually contemplated, with the specific aim of giving a more characteristic Catholic and French Canadian tone to our Code, will most probably place in the right light and base on even stronger Christian principles, the canons concerning marriage, the family, children, the husband and wife, the rights of succession protecting the family, etc.

A report based on statistical data concerning the relations between the economic and the familial movement of Quebec would reveal that the economic status of the French-Canadian, though not very high, not very rich, rests on a very solid basis: the family element. Consumers co-operatives and credit unions, small industries, domestic crafts, handicrafts, numerous private enterprises bear the family characteristic. Those interested in this economic aspect of the family will find many details regarding the question in the book published after the congress of the co-operative movement, held in 1943, with the title: *Inventaire Du Mouvement Cooperatif De La Province De Quebec*.

What is called in the United States "social security" has in Canada counterparts in such measures as family allowances, help for needy mothers, help for the aged, help for youth, sickness insurance, unemployment insurance, etc. Catholic sociologists, especially those of *l'Ecole des Hautes Etudes Commerciales*, with two prominent Catholic laymen, MM. Esdras Minville and François-Albert Angers, for leaders, insist emphatically upon the practical acknowledgment by the State of individual responsibilities. It must leave to the parents and the family the complete exercise of their rights and duties, and thus the Christian qualities and virtues have been respected in all things pertaining to the human person and family life. The State has the right and duty to aid the needy by direct allowances, in correct measure and to the extent necessary, when the individual or private charitable organizations are incapable of doing so. The reviews which discuss the economic and social aspects of the problems of the family are *L'Actualité Economique, Relations and Ensemble*.

Thus far the attention granted the juridical, economical and social aspects of the family question has shown that the French-Canadian stands guard to defend, promote and protect by all means available to him the family life and the preparation for marriage. The influence exercised by the Church, "the mother and even the nurse of French-Canada," as Parkman says, in regard to the preparation for marriage and family life exceeds by far the influence of the State or the school. It is a manifold task and we can hardly uncover all of its various traits and characteristics. But let us enumerate a few of them; we shall thus be able to recognize that the Church is largely responsible for the love, the veneration and the solicitude of the French-Canadian people for the lofty ideal of the family.

For centuries, each parish has had its annual retreat, general conducted during Lent. Married men and women, young men and young girls, no longer in school, but now working, have their own week of spiritual exercises according to their state of life. The young men and girls, separately, have special sermons preached for them concerning the preparation for marriage, courtship, etc., while married men and women are reminded of their duties regarding family life. Those retreats were and still are responsible for the solid training for and in married life.

The smaller parishes, unable to occupy and sustain a missionary during a whole month, have a

retreat of only a week, during which, on at least one special day, three or four sermons are delivered for the different groups of married or single people.

Another peculiar institution of the same kind are the annual retreats conducted at the beginning of the academic year in every College and Convent. During three full days of spiritual exercises, the juniors being separated from the seniors, due consideration is given to their duties in family life. Far more important is the so-called *retraite de vocation*, a vocational retreat for the graduating class of every college and convent, in most cases held in a retreat house, with special sermons on marriage, religious life, priesthood, etc. One of the best preachers for retreats of this kind was Reverend Fr. Marie-Antoine Roy, O.F.M., lately consecrated Bishop of Edmundston, New-Brunswick, author of two books on selecting one's vocation: *Préparez Votre Avenir*, for boys, and *Quand Dieu Invite*, for girls.

In French-Canada there are at least some 50 houses for closed retreats, half of them for men, the others for women. The annual attendance reaches at least 50,000. Generally groups are selected by parish or by profession. Nearly all of the retreats are specialized for married men or women, for young men or young girls. In fact, there is the admirable practice of retreats for engaged boys and girls. One of the most prominent promoters of this feature is Rev. Fr. Bernardin Verville, O.F.M., Doctor of Social Sciences. For six years this means has proven a success. Every year thousands of boys and girls who are about to be married, receive the ultimate preparation for a Christian marriage in the peaceful atmosphere of a closed retreat.

Another effort of the same kind is a special retreat for young mothers, inaugurated by the Sisters of Mary Reparatrix in Montreal. The home is put in order in the morning, while the entire afternoon is consecrated to the retreat. In the meanwhile a relative takes care of the children until the young mother returns to her home in the evening. This means to foster solid piety in the family has been found quite effective.

The hierarchy as a whole, each Bishop in his own diocese, are watchful sentinels. Innumerable are their admonitions and constant their action in the defense of family life, and their efforts to induce wives, mothers, and even young girls, to remain at home. A few years ago a national family week was held, and in many dioceses fami-

ty weeks are organized in the same way. His Excellency Bishop Pelletier, auxiliary of His Eminence Cardinal Villeneuve, Bishop Desranleau in Sherbrooke, are conducting very practical parochial family weeks. In Three-Rivers, the regretted Bishop Comtois for years used to receive in his beautiful cathedral, on the feast of the Holy Family, all the newly wedded couples of his diocese. After a paternal speech and the kissing of

the episcopal ring, he gave each new family a beautiful picture of the Holy Family for their home. In the Archdiocese of Montreal, a regional Eucharistic Congress for eleven parishes of the eastern part of the see, conducted at Rosemount, many thousands engaged in the study of and listened to sermons on the general theme: *The Holy Eucharist and the Family*.

FERNAND PORTER, O.F.M., L.C., S.T.D.¹⁾

(To be concluded)

TWO MONTHS AMONG YAMASHITA'S LAST MEN

(Conclusion)

UNFORTUNATELY we had to shorten our period of *dolce far niente*, for during the second afternoon a terrible rain drove us into a hut, already overcrowded, into which we had to squeeze, and, as the rain didn't stop, had to sleep. I had an awful night, a night disturbed by the movements of two good, but dirty, neighbors; disturbed by the crying of children; disturbed by those little beings that, from under my neighbor's blanket, moved into my own personal domain; and, most of all, disturbed by those, who went in and out and failed to see that I owned that particular spot on which they happened to step.

Before it was clear, I arose and awakened Isabelo, told him to cook, for we were to begin at once the building of a shack of our own. After three days we were proprietors of a hut, which we improved and enlarged every day that followed. I bartered a linen altar cloth for fifty small bundles of rice. Adakiw, who had lost his blanket and had long since coveted anything that could serve his purpose, would try to obtain some two hundred bundles from a cave, where he had stored the rice he had been able to gather before the Japs arrived. However, he brought only a hundred, and was afraid to go a second time. "Too many Japs in the neighborhood," he said. Consequently I got only twenty-five bundles for my altar cloth. Five bundles, when pounded, give five gantas, five gantas make forty-five handfuls, two handfuls a day for both of us. Thus,

we were supplied for at least three weeks! In fact, we found ourselves the happy owners of fifty handfuls, when all our rice had been pounded.

We lived in peace for almost a whole month, so far as one can live in peace, when one has always to fear Japs, who might one day discover our abode, and when one may not eat more than two half meals a day. Yet, it was not without consolation that we passed our hungry days. I could say Holy Mass for my people every morning, and could help my sick people, if not with medicines, then, at least with a good word and advice.

Besides that, our days of exile were not without excitement. Almost every day we saw friendly airplanes circle around and dive towards Hapao valley, and then drop their bombs. Every explosion instilled, as it were, new blood into us, gave us new hope, and was the subject of many a commentary. My simple Ifugaos even made computations about the number of Japs which each bomb might have killed and began to talk of going back within the next several days in order to kill those who survived . . . if any.

The young people among them made fortifications *a la Ifugao*; i. e., they adroitly planted here and there a spear trap across the path that passed at a short distance from our camp. Once even, during an air raid, they placed a couple of spear traps and several pitfalls in a sweet potato field located near the site of a Jap platoon. In other words, they hunted the Japs in the way they hunted wild pigs since time immemorial.

¹⁾ Associate editor, *L'Enseignement Secondaire*, Professor at l'Ecole Normale Supérieure de Pédagogie Familiale.

It was quite an event every time one of the traps had worked: its spear had hit an enemy in his leg, and the boys, who were watching their trap among the bushes, did the rest with their knives and spears. Likewise, when one of the pitfalls had swallowed its prey and before the unlucky Jap had time to get out, they smashed him with big stones.

One day Victor and David (boys of 17 and 15) triumphantly came back with a prisoner . . . and his rifle. The hungry man had come to the sweet potato field. Suspecting no danger at all, he had laid down his rifle, and right away had started digging out potatoes for an extra supper. But, before he became aware of his opponents' presence, the two brave boys made their assault. One grabbed at his throat, the other his gun, and he immediately surrendered. Once brought into the camp, they tied his hands securely behind his back, tightly wound a rattan strip around his legs and feet and threw him aside. The following day the high council of our emergency state pronounced the death sentence . . . they couldn't feed him anyway. Adakiw did the job. When the executioner came back, he passed before the entrance of our shack with a bloody knife. They had not told me anything, but I needed no explanation. His bewildered face, his fiery eyes, his nervous and excited demeanor seemed to tell me, *numquam omnes moriemur inulti*, we shall not all die unavenged.

Alas our days of relative quiet and growing hope soon came abruptly to a stop! One morning our two guards wildly ran into our camp, shouting with an alarmed voice: "The Japs are coming! They are down there in the river bed, two hundred of them!" "Nevermind," I answered, "let them be there. We are high enough up here. They won't come!"

"They will come, Father! They will come, for they are now resting right there where the path leading to our camp starts."

"Come, let us run," they cried, "Let us run!"

An undescrivable disorder! A snatching for knapsacks, for pots and pans and blankets, a lamenting of sick people, a crying of babies and children, a universal rushing through grass and cane . . . uphill, westwards . . . ! Five minutes later we two were the only inmates of our glorious Ifugao stronghold, but we too hurriedly prepared our loads, and took great care not to leave anything there, especially none of our rice.

Soon we were off in the same direction, at least we thought so. Unfortunately when night fell

in, we found ourselves alone, and, unable to continue, not daring to make a fire to cook our supper. We decided to sleep . . . if we could, with the dreadful spectre of starvation hunting us again.

However, the morning and Isabelo's scouting expedition somewhat comforted us again. We were not so very far from the river, so we had water. Nor were we alone, since he had met some people, about fifteen minutes farther westward. They were already busy building shacks. We decided to remain in the neighborhood and found on the opposite side of the river a place that suited us. It was well hidden and some two hundred meters away from a kind of a path that ran more or less parallel to the river.

For the fourth time, then, we tired ourselves, exhausted ourselves, constructing a hut of cane and grass. At the end of our third day, when we had accomplished our task, while Isabelo was putting his pot of rice on the fire, we heard a noise as from one creeping through the grass and the bushes, and toward us. It was a certain Gano.

"Father," he said, "don't make fire now. It is already too dark, and the Japs might see it. There is a whole bunch of them there below in the river bed. They just arrived." "What! The Japs! Again the Japs! Is there no place at all where they won't come?" "Well!" continued Gano. "I don't see why they have penetrated so deep into the wilderness. I guess they will go back tomorrow. Anyway they are here now and it's better to be careful!"

We ate a portion of half-cooked rice and gave up the idea of a peaceful night! We had just taken our breakfast, when we heard three shots right below our site. Were these shots a signal, perhaps, to assemble all those who had wandered about, and announcing to them that they should return? We hoped so, but we were once more deceived. They didn't go. They stayed seven long, long days. We watched them making fox-holes. We heard them giving orders. We saw their patrols roaming around, coming up the path that passed at a distance of some 200 meters alongside our hut. Would they notice our footprints, the grass trodden down? Would they discover our abode?

O! those terrible days of helpless fear, so continually oppressing us! And, yet, we could not go farther, for then we would lose contact with our people and die of hunger. Neither could we go to the other side, across the river, without passing altogether too close to the Japs. There was no

other alternative but that to stay and to hide. Stay and hide, but all the time imagining Japs coming. Japs aiming at us with their rifles, Japs bayonetting us, Japs torturing us! For four days my brain was like a screen on which fearful moving pictures were projected. Then I couldn't stand it any longer and told Isabelo to look for a good hiding place in the river bed between some big boulders, whither nobody would think to go and where no one could see us.

My skillful boy found such a place. It became our abode during daylight; a miserable place under a burning morning sun, under a daily afternoon rain, but at least giving us the illusion that we could not be discovered. No one could see us, so we thought. In fact, however, the Ifuagos nestling on the other slope had seen us. One of them came down, just when we were about to return to sleep in our hut.

"Well, Buyayawi, what's the matter?" I asked.

"O Father, would you mind to come to our place tomorrow? Consolacion is sick, Carmen is sick, her child is sick, many are sick; stomach troubles, blood, fever!" "All right," I replied, "I shall come, but I don't see how it can be done with those Japs over there!"

"Well, Father, wait until the planes are in the air. Then the Japs hide themselves in their foxholes, and most probably they won't see you, when you pass."

The next morning the airplanes came in several waves. I sent Isabelo ahead to watch the Japs: should he not return after five minutes, I would conclude that the way was open and follow him, or rather go straightway down to the river. I waited five minutes and took the risk. I crossed the brook and began the ascent. Soon I arrived at a lonely hut. An awful spectacle! Unbelievable! Seven inmates: two dead corpses, no one would or could bury them. The five others deathly ill, flat on their back, unable to get up. Dirt, excrements everywhere. All of them pagans! Seeing me, they looked up with thankful eyes. Yes, they wanted to be baptized. They were glad that I had come, for at least they would die in peace.

After having instructed and baptized them, I tried to locate the hut of Buyayawi. I walked to the right, returned, walked to the left, took still another direction. All in vain. If only Isabelo were here, I thought. He, with his Ifugao spying abilities! Yes, where is Isabelo? He should have been here! And then I was oppressed by a nightmare: was he caught by the Japs, perhaps?

Isabelo caught! Isabelo, my wonderful boy, without whom I could not hope to survive those days of danger, fear and hunger!

I hurried back to our boulders. Thank God! Isabelo was there . . . worrying about me! He had watched the Japs, he had seen four of them coming up the path, he had made himself very small behind a stone and under a bush, he had not dared to move until they had gone back, all the time thinking of me, but unable to warn me of the danger lest the Japs should discover him.

Another excursion the following day, but then guided by Isabelo. We succeeded and were able to help them all: "Linugaw, ricemilk, Buyayawi. That's what you should make them drink," I advised, and afterwards I heard that it worked.

While the planes were still in the air above our heads, we hastened back to our boulders. Two days later our undesirable neighbors left. We went to take a look at their camp, pushed through for a while and found in the river three dead Ifugao corpses, the victims of the three shots we had heard on a certain occasion: Attolba, the insane brother of Humiwat's wife, who had refused to flee, Adubba who was deathly sick, as they told me afterwards, and his brother, who had remained to care for him.

"Shall we also go," asked Isabelo, "and join the people over there?" "Of course," I answered, "but first of all prepare an extra meal for the two of us, full ration for once." "But, Father, we can't afford a square meal. Four cups of rice is all that is left in your knapsack! What shall we eat tomorrow then?" "Well! I don't care! I want to have a square meal for once; no, not for once but this evening also, after we have arrived, I don't know where."

We had a square meal, and then started. We didn't need to go far that time, for we found a good place at a short distance from our people. Emilia gave us some rice, enough to keep us alive a few days more. A week passed without further incidents and already we began to feel ourselves in safety with regard to the Japs, but not with regard to sickness and famine which threatened all of us without mercy.

Such was our hopeless condition, when on the ninth day, early in the morning, Emilia stood before our hut. "Father, would you mind to give back part of the rice I gave you last week?" "But, Emilia, look here, that's our whole fortune: perhaps five or six handfuls." "We are going now, Father, and we want to have as much rice as possible, for we don't know what may happen over

there!" "You are going, you say! Do you mean that you are going back to Hapao?"

"O no, Father, not to Hapao, but to Pingat. Last night two Pingat men arrived here, they slept in our hut, and they told us that Pingat is liberated."

"What, Pingat is liberated! Fine! I'll go to Pingat with you. When do you start?" "We are cooking now. Well, after we have taken our breakfast, let us say after one hour!" "All right, we'll be there!"

I said Holy Mass for all of us *pro peregrinantibus et iter facientibus*. We took a good breakfast, for each one a handful of rice, made our packs and started. We were twenty-five in all who, guided by the two Pingat men, fled towards the victorious American army and free Philippines. Highway 11, passing through Pingat and Sabangan, was our goal. It was a journey of two days. The first day we had to climb the high and steep mountain ridge north of famous Mount Kalawitan. We weren't half way toward our goal when we saw that a company of Japs followed the same path, but we didn't worry, for they were far enough behind us, and we lost sight of them in the afternoon.

Having arrived at the top of the ridge we stopped. It was dark already and cold. We made a big fire, took it for granted that all danger was over, and tried to sleep. When the sun had risen and dispersed the clouds, we saw below us, but still far away, the valley of Pingat and sinuous Highway 11.

"Kaleta! Kaleta!" (a corruption of the Spanish word 'calsada,' road), the natives joyfully exclaimed. It sounded almost as the happy outcry

of Xenophon's 10,000, *Thalassa! Thalassa!* The sea! The sea!" "Hello," I shouted, "This afternoon we are free, and at the end of our troubles!"

Descending the slope, we ran more than walked, we hardly allowed ourselves time to rest. We crossed the river, we ascended the opposite declivity and soon reached Highway 11. A truck, loaded with supplies for a guerilla regiment, was just passing along. We jumped on the truck and half an hour later were in Sabangan.

A vanguard of Americans was there. I jumped down, shook hands, heartily, triumphantly! One of them disappeared in his tent, came out again with his camera.

"What, a picture!" I protested, "No, no, not that! I haven't shaved for an eternity! I look like a wild man with my long hair! My cassock is all torn and dirty! No soap, no razor, no scissors, no collar . . ."

"Don't worry, Father. It's just because you look like . . . hm. hm., like a wild man" . . . click . . . Thank you, Father. This will be a fine picture."

"But tell me, Father, did you meet any Americans in Pingat or thereabout?" "No, you are the first."

"Well, you are lucky! I am not sure that they wouldn't have taken you for some kind of dangerous inhabitant of the jungle."

I had a haircut, a shave, a general clean up . . . and a supper that will ever remain a joyful memory!

Thank the Lord, we are safe and alive! Above all, we have our freedom! Thanks to the glorious American Army. America forever!

FR. LOUIS DE BOECK

The thought of a few men having control of the atomic bomb jogs us into a realization that their power should be curbed . . .

How could we live in a city if the employees of the Electric Power Company, or the company, refused to furnish electric power which is absolutely necessary if the life of a city is to continue for twenty-four hours? As a people we seem to shrink from facing issues of this kind. Perhaps we don't want to admit how utterly helpless we have become. . .

We need to awaken to the fact that there is no end to the business organizations or groups of people who can, by the simple act of stopping work and preventing others to perform their

jobs, hold up the rest of society and extract any penalty they wish. We need to acknowledge duties as well as rights. The company which delivers milk to my home has a grave responsibility which it cannot escape. Society at large should know and evaluate this fact, and employment and remuneration should reflect it. Unless there is public acceptance of duties as well as rights, our economy will slow down by right checkmating right until we are literally doing more and more and producing less and less, and the unbalance will become so chronic that we may ultimately run down entirely.

A. W. ROBERTSON

Chairman, Board, Westinghouse Elec. Co.

"THE OLD ORDER CHANGETH"

A BOOK, published in 1913, with the significant title, "Between Eras, from Capitalism to Democracy," not easy to classify, had for its author Albion W. Small, professor of sociology in the University of Chicago. Thirty, forty years ago, the author of the volume held an enviable position among American sociologists. It was given to him to exert great influence on a generation of young men to whom the shortcomings of the existing economic and social system were revealed in all their ugly nakedness, on the one hand by the immoral practices capitalists, such as Jay Gould, Rockefeller, Carnegie, Gary, Mark Hanna, and their henchmen in Congress, State Legislatures and City Councils, resorted to, and, on the other hand, by the aftermath of a period of anarchic finance and production, the great panic of 1893.

In this book, which was not a best seller, the noted scholar introduces to his readers men and women engaged in what the author calls "a cycle of conversation and discourses with occasional sidelights upon the speaker." They represent what progressive and socialistic writers might call "a battle of ideologies." At the one end of the field there is the old fashioned enterpriser, his name is Lyons, who defends the absolute right of ownership, while at the other there is Graham who, in the course of one of the numerous discussions which occupy over four hundred pages, exclaims:

"For a hundred years or more capitalism has been a gathering mutiny of the minority (which soon may be the majority. The Editor) in every democratic ship of state. There is no covering up the question of principle any longer. It is a plain issue between the mutineers and the ship."¹⁾

A truth, the full implications of which most members of the third estate fail to recognize even today. They resemble in this regard the European monarchists of the nineteenth century who refused to concede that the political ideas, to which the great French Revolution had served as an obstetrician, could not be held up by means such as those the reactionary statesmen of the post-Napoleonic era resorted to. For the reactionaries of today Albion Small's book has a message. It is briefly expressed in the following statement:

"The eighteenth century Democracy of 'Liberty, Equality, Fraternity' was to the twentieth century De-

mocracy of 'Partnership, Publicity, Personality,' as the boy with the penny whistle to the trumpeter of the troop."²⁾

The meaning of the sentence is apparent; the worker wants to be considered a person, whose inalienable rights are apt to prove visionary so long as he is entirely dependent on the will of others who may for utterly selfish reasons influence production, distribution, and consumption in a manner detrimental to their "hands." The veil of secrecy, capital spreads over its transactions, prevents the workers from formulating and realizing their just demands. Recent strikes, such as those organized by the steel workers and the workers in the G.M. plants, emphasized the necessity of what Professor Small for lack of a better term calls "publicity." But the crux of the matter, the goal toward which we should proceed, is expressed in the first paragraph of the "Memorandum of a Basis of Agreement Between the Avery Company and its Employees."

"The Company acknowledges the principle that work in its employ creates an equity in the business."

This is the basis of the "partnership" Albion Small's motto opposed to the nebulous "equality" the victorious third estate promised the people in the first flush of victory over the representatives of the old political and social order of things, points to. As one of the characters in the story explains in the last chapter, "The Old Order Changeth":

"We are operating a property system which already looks to me, and I believe it will some day look to everybody, as primitive as the old cable cars look to Chicago people, in contrast with electrical equipment . . . We have several thousand employees, who, in the aggregate, are as necessary to the Company as its capital. The business is those men's means of living, a man's life, and filling out a man's destiny. But there are men who own a share, a piece of the Company's stock, to whom the law gives more right to say their say and influence the Company's policy, than those thousands who have put their labor time for years into the service of the corporation. Now the democratic idea is that business is a product of all the workers and that the legal status of the workers should correspond with their share in creating and maintaining the business."³⁾

Slowly, like all ideas apparently opposed to the interests of those whom existing systems favor, the conviction is gaining ground that although a wage

²⁾ Ibid., p. 381.

³⁾ Ibid., p. 428.

¹⁾ Loc. cit., Kansas City, Mo., 1913, p. 331.

freely agreed upon by the two contracting parties, the enterprisers and the workers, may satisfy the demands of legal justice, the pay check does not help to solve the labor problem. More than a living wage is needed to convince the workers that justice is being done them. They know too well the way that leads to the proletariat; static they cannot, as a class, remain. They must, therefore, attain to the privilege and responsibility of ownership if Democracy is to survive. It is no mere perfumed salve the leader of the Christian-social school, Karl v. Vogelsang, proposed to ap-

ply almost seventy years ago as a means toward this end:

"The solution of the labor problem, justice for the working class, the transmittal of 'the patrimony of the disinherited,' can be attained only through the elimination of the working class and its absorption by the proprietary class."⁴)

With other words, a propertyless class must obtain to a share in the means of production in order that justice may be done and the welfare of society may be promoted.

F. P. KENKEL

Warder's Review

A Beginning

STATE Socialism is riding high in Saskatchewan, it appears from a newspaper account. All manner of enterprises have been socialized; a box factory has been confiscated, and owners are obliged to accept what the State is willing to pay. "Co-operative farming," favored by Government, may serve as an introduction to agricultural collectivism. At the present time, larger school units are contemplated. According to the plan, 60, 80 and even a hundred schools would form, what shall we call it, "a collective educational center," to be directed and administered by a board of only five men!

Thus is centralization used to break the ground for collectivism! But why does the press of our country say little or nothing about the socialization plans of a next door neighbor? Perhaps the order of the day is: "Do not arouse the opposition by reporting what is going on in Saskatchewan."

Having mentioned the press, the remarks on this institution by a friend of *Social Justice Review*, a resident of the Canadian province referred to, may be quoted. "The Government has had easy sleighing because the people have been palsied to such an extent by colorless newspapers that it is only by sheer anger they can be aroused from indifference and somnolence. Mere scolding is useless. We are sliding into Communism, which suits the indolent. The evil consequences will be realized only after they cannot retrace the steps they are now taking. I, with my southern temperament, no longer fit into this environment."

A Movement Come From Below

ONE of France's leading poets and man of letters, M. Claudel, at one time his country's ambassador at Washington, has been deeply impressed, evidently, by the fundamental nature and purpose of co-operation. It is in the *Figaro*, of Paris, he gave expression to views which prove him to be convinced that the co-operative movement, far from being just another business system, is something of immediate and pressing importance for all good men.

Mr. Claudel cites a long series of famous *dicta* on the wisdom and practicality of co-operative institutions. These, he remarks, began when the Apostles gathered together for the first great work of co-operation on the day of Pentecost. One fact illuminates another from age to age, says Claudel, like the dawn on the mountain peaks; and their sum total shows the remarkable ability of co-operative institutions to "create a decent world out of the mediocre elements" of ordinary human self-interest.

In this latter statement the French thinker characterizes what is in fact the particular virtue of one of the most remarkable phenomena in the history of modern days. The simple minded have once more been exalted; like those plain men who went forth into the Graeco-Roman world to preach doctrines and a way of life not merely at variance but in large measure opposed to the views and usages of paganism. Thus too the good men of Rochdale, and their predecessors and followers, neither heeding nor fearing the

⁴) Die Sozialen Lehren d. Freiherrn K. v. V., Vienna, 2 ed., p. 314.

overpowering spirit of capitalism, went their way courageously and accomplished great things. And only so long as co-operators remain true to the ideals the pioneers of the movement set up, will they aid in creating what Claudel calls "a decent world." Let them join in the dance around the golden calf, the great idol of our age, and co-operation will become just another means of making money.

Catholics have a great mission to perform in this regard: let them carry into the movement the spirit of St. Francis of Assisi who, although he never used the word democracy or excited the mass to revolt against injustice, became the great apostle of the brotherhood of man and equality. Both he and his disciples were true reformers, although they never called themselves that; they were "social-workers" who carried out what charity commands, while they preached and demanded justice should be done to all. The Franciscan spirit leavened society and brought forth good fruit.

Mr. Claudel, like many others, is conscious of the humble but practical part the co-operative movement can play in bringing some order into the economic chaos of Europe and let us add, of the capitalistic world.

The Lacking Link

UNFORTUNATELY so important an organization as the International Labor Office, which has carried on so persistently and valiantly since its incorporation in the League of Nations, receives little notice in the newspapers of our country. With few exceptions, none of the papers referred to the Twenty-seventh Session of the International Labor Conference, which met at Paris last fall, or to the Director's Report which was debated in plenary settings of the Conference held from the twenty-second of October to the second of November.

The report on "I.L.O. and the United Nations" was presented by Mr. Phelan, who has guided the International Labor Office throughout the critical years of the war both before and after its removal from Geneva, Switzerland, to Montreal, Canada. In part the document is a strong plea for peace. The word solidarity was not used by the speaker, but what he emphasized was the solidarity of nations and all mankind. Peace, Mr. Phelan said, must be based upon social justice (really commutative justice) which will give to every man and to every people what is theirs by right. (*Suum*

cuique!) But there are, he believes, "three international efforts which must be pursued simultaneously, and the success of any one of them is dependent upon the success of the other two." In the words of the speaker:

"The world must maintain peace, for without peace there can be neither social justice nor economic security. The world must so arrange its economic life that an expanding production may be available for the world's needs. The world must pursue, both nationally and internationally, those measures of social justice which shall secure that the abundant riches so produced are so distributed as to give economic security and a rising standard of living to men and women everywhere."¹)

Mr. Phelan furthermore expressed his belief in the San Francisco Charter, "providing machinery whereby peace may be maintained and whereby the economic and financial problems of the world can be solved so as to insure the prosperity of all nations." Therefore there will come into existence "the indispensable conditions in which, for the first time, it will be possible for the International Labor Organization to make its full contribution to a better world."

A hopeful message, although it is not exactly convincing. If we may believe Mr. Phelan, "peace, production and social justice are three pillars on which the future of the world must be built." To them, he says, "correspond the appropriate international institutions—first, the security machinery of the United Nations, comprising the Economic and Social Council and the group of specialized economic agencies dealing with international trade, finance, food and agriculture, etc., which will be its principal function to co-ordinate, and third, the machinery of the International Labor Organization, whose task it is to promote social justice in full co-operation with other international agencies which will be its natural allies in this task."

This is all very well; may these institutions accomplish the purpose they are intended to serve. Candidly, we do not trust the three pillars "on which the future of the world must be built." Where is their foundation? We see nothing but shifting sands which have never yet supported a great tower or dome. Let us further remark, the use of the word machinery in connection with the various institutions referred to affect us as it did a character in Goethe's novel *Wahlverwandtschaften*, who admits to being terrified by the outlook into the future the term machine opened to her. Mr. Phelan seems to sense that he is using

¹) Loc. cit., Montreal, 1946, p. 9.

a word almost as provocative as bureaucracy, because he states:

"Machinery is a convenient word to use when we discuss international institutions; but its use tends perhaps to make us sometimes forget that the essential character of institutions is not something mechanical, that they are not structures which can be bolted and rivetted to a geometrical design following the blueprints of carefully worded texts. To be effective, they must become endowed with life, pushing out their roots and branches—the creation of gardeners rather than of engineers."

Unfortunately, the men of the present generation have shown little ability to infuse institutions with a life-giving spirit. The League of Nations existed, but it lacked a soul. Its founders and promoters held in their hands the parts,

"But the spiritual link is lost, alas!"

The question now is, will the UN be able to recapture it, or will it develop into a mere machine that puffs, and screams, and screeches until it breaks down!

Liebig's Observations on Miners' Diet

WHAT the distinguished chemist Justus von Liebig says regarding the time spent at work by a group of Austrian miners, about the middle of the nineteenth century, proves that at least in this instance the peculiar nature and conditions of their employment were wisely considered by the employers, possibly by the provincial Government. It is in the addenda to Letter Twenty-six, of his *Chemische Briefe*, we came across the facts to be related. Liebig states that the miners, whose homes were in the valley, arrived at the mine, situated on a mountain, at six o'clock on Monday evening and discontinued work on Friday afternoon at one o'clock. With other words, they were allowed, in the first place, travel time, which occupied eight hours needed for the ascent to their place of work. In addition, they evidently had both the Saturday and Sunday to themselves. Compared with the conditions prevalent in English mines about the same time, 1850, these conditions appear ideal.

Liebig was not, however, interested in this particular phase of the circumstances surrounding these miners. He mentions them merely for the purpose of demonstrating, on the one hand, the men's need for proper food and, on the other, that even in spite of a short working week and a sufficient diet these miners were forced to discontinue to work at a comparatively early age. The scientist was assisted in his investigation by a min-

ing official who provided a carefully-kept account of the kind and the quantities of food consumed over a period of weeks by the miners. It is interesting to note that even ninety years ago milk was one of the chief elements of the diet discussed by the great chemist. The members of one group of miners at least ate no meat while on the mountain, but consumed instead milk.

It appears, moreover, from the account submitted by the mining official, that the men, having reached their fiftieth year, were obliged to retire, after thirty years in the mines. Not the hazards of their occupation, however, compelled them to quit work, but the strenuous efforts demanded of them while climbing the mountains. Respiration became difficult as the miners grew older; in addition, their lower limbs too were debilitated. Some of the miners worked seven thousand five hundred feet (Vienna measure) above sea level; another working place was located six thousand seven hundred feet above sea level. They remained on the mountain for ninety-one hours and during this time ate twelve meals. All of the miners were full-grown men, thirty-five to forty-five years of age, and their labor consisted in boring quartz.

Since our diet has developed into a problem—and it certainly deserves our attention—the nature of the provisions used in one of the mining camps during a period of three weeks, 31st of August to the 18th of September inclusive, 1857, is of some interest. The group which consumed the food to be mentioned consisted of twenty-seven men; they devoted four thousand one hundred and thirty-one hours to labor and two thousand eight hundred and eight hours to cooking, recreation and sleep, a total of six thousand nine hundred and thirty-nine hours spent on the mountainside. They consumed 83 lbs. of beef fat; 234½ lbs. of wheat flour; 233 lbs. of rye bread; 55¾ lbs. of salted goat meat; 6 lbs. of white cheese, a total of 612 lbs. of food. In addition, they drank 1012.5 lbs. of goat milk, but ate only six eggs. The figures for two other groups of miners engaged in the same kind of work high in the mountains are similar. Only in one case is there mention of one quart of beer and a trifling quantity of spirituous liquor. But this particular group was also supplied with water; they consumed 4812 lbs.

Justus von Liebig draws a number of conclusions from the information supplied him, the most important of which is the following:

"The substitution of milk for meat is worthy

of note; the miners of Kristof consumed during the work period neither meat nor alcoholic beverages, and possibly some would wish to recognize the relation between both and tobacco. This is certain, the miners at Rouris, who consumed meat and beer, accomplished no more work than the miners at Boeckstein, who used milk and farinaceous food. It is, therefore, possible, without committing an error, to venture the assertion that there is no necessary connection between heavy work and alcoholic beverages and meat. Under favorable conditions milk and farinaceous food provide the human system with the same quantity of energy."¹)

The diet at present customary in our country is, generally speaking, poorly adapted to the need of men and women employed in industry and mining. The recipes printed in dailies and monthlies take no account whatsoever of the needs of a workingman engaged in a heavy work. A miner may marry a woman whose appetite is satisfied by light food; in consequence, he may be undernourished and seek relief in beer or, what is worse, in spirituous liquor. The reform of the American diet is imperative. Unfortunately, too many of those who write on the subject overstress low wages as the cause of undernourishment. There are not a few others.

Contemporary Opinion

IT is even said that the Christian Faith deprived work of all ardor and joy. On the contrary, even before the last world war those in close touch with the labor world noticed a profound cynicism in those cut off from religion; the much vaunted desire to work degenerated. This was inevitable because men were separated from the supreme expression of God and became filled with the bitterness of monotonous days and the repetition of uninspired actions. . . .

In this modern civilization, above the huge factories, superb buildings, sumptuous stores, shops, theatres, hospitals, libraries and spacious sports grounds there are no modern cathedrals to symbolize the indispensable and supreme value of human life. It is therefore understandable that such wealth should be surrounded by sadness and discontent.

POPE PIUS XII

The middle class in this country—though swelled by war prosperity with millions of new recruits who may be no easier to assimilate culturally than the previous 1918-1928 wave—is now surging toward culture under the pressure of anxiety, high taxes, and a shrinking industrial frontier. All this expresses itself in a market demand for cultural goods that are up to date and yet not too hard to consume. Such a demand, supported as it is by so much buying power, inevitably attracts and compels the serious and am-

bitious artist; he is tempted—most often unconsciously—to meet this demand by softening, sweetening, and simplifying his product. But what distinguishes the present situation is that the artist must not soften and sweeten too obviously, he cannot outrightly vulgarize—for the public still wants something that has the smell of high art.

CLEMENT GREENBERG
The Nation

The corn-picker program of the National Farm Machinery Co-operative is already running behind schedule, due to lack of sheet metal, which is not available because of strikes in steel mills . . .

While a farm strike would be a deplorable event, because of the injustice innocent people would suffer, the time may come when labor organization leaders will learn that production of food is an essential industry. If farmers are ever driven to use the methods of labor to secure justice, labor will be the first to suffer.

How much better it would be if labor unions, with their swollen treasuries, would set up co-operative factories and mills to produce for their own members and demonstrate to the world the cost of production and a fair wage for labor.

I can remember when farmers held protest meetings and made the air ring with verbal threats and demands against the elevator combine, the old-line creameries, and the unjust profits taken by merchants. Did it have any effect? Mighty little.

¹) Loc. cit., Sixth ed., Lpzg., 1878, pp. 468-472.

But when farmers started co-operative stores, elevators, and creameries—my, the howl that went up from those industries! The sacred right of property was being destroyed. Farmers found that they could do these jobs for themselves and save immense sums in doing so.

So may labor demonstrate when labor-organization leaders and members learn the co-operative way—the way of justice, freedom, and true democracy.

J. McCARTHY

Nebraska Union Farmer

Raissa Maritain's book, "Adventures in Grace," is interesting, less for its literary portraits, this time of Rouault, Péguy, Psichari and the inevitable, unlovable godfather Leon Bloy, than for a quality Englishmen may find less sympathetic. Roman Catholicism takes extraordinarily different forms in different countries. One can contrast, say, the harsh, dusty, passionate religion of Mexico with the naive cleanly religion of the English minority: in the France of Bloy and Péguy and the young Maritain there is an unmistakable taint of the Third Republic; a group Catholicism continually splitting and reuniting, with excited misunderstandings and rhetorical gestures, combined with a self-importance that speaks of "our spiritual evolution" meaning the Bloy circle, or perhaps the Péguy circle, oblivious of the Catholic life going steadily and uninterestedly on outside Paris, in the wide countryside. The members of each circle are exasperated by the fact that *their* Catholicism is not universal—"the grief, the wound that was represented for us by Péguy's general attitude": "Jacques¹) surrounded Ernest with solicitude."

GRAHAM GREENE

New Statesman and Nation

In the means of grace there is another bond of human solidarity, for whether these be considered in their fountain-head which is Christ, the Redeemer and Sanctifier of all men, or in their channel which is the Church, they constitute a common supernatural good acting as a social bond above all national lines and against which exaggerated nationalism, Pope Pius XI expressly declares, does violence.

FR. JOHN J. WRIGHT

¹) Meaning, Jacques Maritain, Raissa's husband.

Fragments

THE political implications of the puritan system, which provoked Mr. E. T. Davis' little volume, "The Political Ideals of Richard Hooker," "remind us," so H. R. Trevar Roper remarks, "that the early Puritans (unlike their Independent successors) were the enemies alike of freedom and humanism."

From *The Community News*, published by the Mt. Olivette (Dearborn, Mich.) Community Church: "The world is moving away from extreme individualism in the direction of greater social control. 'Socialism' is increasing. Some people welcome this trend. Others deplore it. But whether it is good or bad depends on what kind of Socialism we are talking about."

By a writer in the *Irish Catholic*, of Dublin: "Sir Josiah Stamp, perhaps the greatest economist of the century, has shown that if even a portion of a nation's drink bill was transferred to other trades, it would result, amongst other things, in more and better food, and in better housing—two things more urgently needed now than ever before in almost every country in the world; if these two things do not come, then it appears that famine and disease must come."

It is the author of a distinguished historical work, "Marlborough, His Life and Times," states in regard to the Dukes of Somerset and Shrewsbury: "We are witnessing an early eighteenth century example of the process, familiar to twentieth century democracy in every land, by which a pretentious, imposing mediocrity can be worked up into a national leader."—And the author of this opinion is? None other than Winston S. Churchill!

"Through all dimness and obstruction it is growing clearer then," so wrote Canon William Barry at the beginning of the century, "that the Ideal Christianity has its center in Rome. And if Christ cannot save a world fast hurrying to ruin—burning its religion as 'a pestilential heap of Hebrew old clothes,' and so falling to savagery and nakedness—where is the power that can?" Time has merely underscored this statement.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Principles of Social Justice

(Concluded)

AS natural gifts are unequally distributed, the co-operation of capital, skill and labor is necessary for any large undertaking to succeed and is advantageous to all parties concerned if the laws of justice and charity are observed. Employers and employees should be regarded as partners and not as rivals. They should unite to secure the best conditions for work, the fairest division of output and the maximum of harmony. All doctrines tending to divide them into rival and warring camps are false and dangerous to society. This is particularly true of the two opposite and equally false tenets of Capitalism and Communism, the one claiming for the capitalist the whole profit of the industry and the other demanding for the laborers the entire fruits thereof. As the product is the result of the combined efforts of Capital and Labor, it is wrong to ascribe it exclusively to one party; and it is flagrantly unjust that each party should deny the efficacy of the other and seize for itself the whole product.

9) The capitalist has a right in justice to reasonable profits. The attraction of profit is nature's own device for inducing the wealthy to employ their wealth to the advantage of the community. But the capitalist has also very grave duties. First comes his duty of paying a just wage to the workmen.

The Just Wage

10) Man's labor may not be bargained for and treated like any purely material commodity or article. It must always be considered in connection with human dignity and man's right to live. The workman's right to live a fully human and Christian life is the prime consideration in determining his wage. Though there is a wide margin within which the employer and the workman may bargain and agree about wages, there is a natural minimum beneath which wages should not go. Even the consent of the workman to work for a lower wage cannot render the wage just, if that consent is forced by the fear of a worse plight. The minimum just wage is therefore the living wage, that is, a wage that will enable a thrifty workman to live in reasonable comfort, with sufficient rest and leisure to attend to his spiritual duties and cultural and social development, and put by a small portion of his earnings

against future needs. But individual living wage cannot be the general rule and will not sufficiently effect the necessary distribution of wealth. A man's family is an extension of himself and therefore his wage must suffice to support his family and provide for the education of his children according to his social condition. A wife ought not to be obliged to abandon the care of the home and go out to work. Family wage therefore becomes necessary, in determining which an average family of three or four children is to be taken as the standard.

11) The duty of paying the full family living wage falls primarily on the employer. But if an industry or business, through no fault of the employer, cannot bear the strain of paying this wage, the employer is bound to pay only what he can afford. But having taken a moderate recompense to cover his needs and those of his dependants, he may not set aside any further profits until he has paid his workmen their lawful wages.

Sharing Profits

12) But the claims of social justice will not be fully satisfied by the payment of just wages alone. Profits are the product of Capital and Labor combined and must be in some fashion shared between them. When a business or industry yields profits far in excess of what the capitalist normally deserves as a return for his investment, risk and troubles, the surplus profit ought not to be appropriated by the capitalist alone but must be distributed among all concerned in a just proportion. This may be done either by raising the wages of the worker, or pooling their share of the profits in provident funds to be later granted to them, or allotting to them shares in the business, thus slowly raising them to the status of joint-owners, etc.

13) The employer's duties towards the workman extend even beyond wages and profit-sharing. He must attend to the physical and spiritual welfare of the laborer. Work should be proportioned to the age, sex and other conditions of the laborers. Excessive hours of work are to be generally avoided even if the laborer is willing to work and the employer should pay over-time for such work. The right thing to do in such cases is to employ more hands for the work and thereby effect greater distribution. Labor which is extremely arduous (as in mines, glass factories,

bleaching mills and foundries, etc.) should be compensated by shorter hours. A morally and physically healthy condition should prevail in the factories.

Lock-outs and Strikes

14) Both employers and workmen are bound to observe the conditions of any just contract they may have voluntarily entered into. An employer may not dismiss a laborer at will, but is bound to keep him in his employment as long as the laborer fulfills his part of the contract. General lock-outs are such serious measures that they can never be justified except in extreme cases when they are resorted to as a measure of self-defense against the aggressive injustice of the laborers.

15) The laborers on their part are bound to fulfill their obligations as long as the employer fulfills his part of the contract, and may not desert him before the term of their agreement expires unless they have some special reason, in which case their withdrawal from work should be effected without loss or serious inconvenience to the employer. Differences and disputes between employers and employees are to be settled in a friendly spirit by means of arbitration. Strikes are an extreme measure harmful to both parties, but invariably more so to the laborers, and in no small measure even to the society at large. Hence they are to be resorted to only in extreme cases when all other peaceful means have failed. But even here the principles of justice and charity have to

be observed. Aggressive forms of strike like forced picketing and 'sit-down' strikes are of themselves unlawful unless public authority in some special case permit them. But destructive forms of strike such as sabotage cannot be legalized even by public authority, except as against the enemy in a just war.

Right of Association

16) Both the employers and the laborers have the right to form unions or associations of their own to safeguard their respective rights. Labor unions organized and conducted on Christian lines have become a necessity. But to avoid class distinction and class-war the Church strongly advocates the re-establishment of vocational groups or guilds binding together owners, managers and workers, that is, all who are concerned in the same trade or profession. This system under the guidance of the Church proved its worth in the Christian ages of Europe, and is bound to succeed at all times. The special merits of this are that it eliminates class-war, promotes the interest of the whole group, and by means of profit-sharing and co-partnership raises laborers to the position of small owners.

17) But, whatever might be the social arrangements human minds can devise to solve the social question and ensure social justices, they must all be based upon the principle of Christian Charity. The key to the social problem lies in the great commandment "Love thy neighbor as thyself."

A Cultural Problem

Dissipating a Noble Heritage

A GENERATION guilty of soil butchery writes its own epitaph. It leaves to posterity positive proof of its disregard for man's true vocation, to be a cultivator of the soil and not its despoiler. The one protects and promotes the fecundity on which depends the welfare of future generations, while the other dissipates, regardless of the future. Dr. William A. Albrecht, chairman of the Department of Soils in the University of Missouri, when he told a meeting of the Engineers Club of St. Louis, the American people through their lack of appreciation of the soil were gradually draining its resources, with the result that we were growing more and more crops that "stuff the stomach and starve the body," condemned before all the motives which have influenced the economic policies of the American people. While at first an apparently inexhaustible abundance of land tempted the pioneers to

neglect care of the soil, and to move on to new land, it was the urge exercised by capitalism which ultimately induced both debt-ridden and commercially minded farmers to produce crops without regard for the future. Money making became the nation's prime vocation. The "muddling of morals by having given business success the rank of a moral virtue," to which James Truslow Adams refers in the "Epic of America," eliminated from the minds of men the idea of trusteeship, which is fundamental to ownership of all natural resources. It is this thought we must recapture. Large parts of Europe prove even today how well this concept, founded in the solidarity of mankind, has served men for many centuries.

An Army Chaplain, who left New York with a regiment of infantry in November of last year, and who is now stationed on the banks of the famed river Isonzo, on his way there passed through the length of Italy, from Naples until he

reached Udine on the Adriatic Sea. In a letter to the Bureau, he discusses his impressions of the land and the cultivation it enjoys in all parts of the peninsula. These are his remarks:

"The traditional skill of the Italian farmer evokes joy, because one is gladdened by the beautifully cultivated land. It is a symphony that would surely have touched Beethoven's heart and stirred him to the very depths of his being. It is the invisible touch of Vergil's genius that still illuminates the soft green of winter wheat, the dormant branches of well ordered vineyards, millions of well-kept mulberry trees which yield food for the silk-worm industries in the coming spring. From orange trees glow their golden fruit. Goethe refers to this lovely picture in one of his most charming ballads, Mignon: '*Kennst du das Land, wo die Zitronen blühen? Im dunklen Laub die Goldorangen glühen?*' Here is order; here is joy, here is activity and therefore peace!"

These observations suggested to the writer of the communication a further line of thought: "Had the Italian politician as sharp an eye for the duties of governing his people as the farmer has for cultivating the native soil, then Italy would again be a happy and blessed land, and its inhabitants would have no reason to be disconsolate and to look to Communism as a last resort on the way out of their misery. Their homes would again be filled with song and gaiety; from their heart the gentle warmth natural to them would radiate, the Latin *sanguine gentile*. Their souls and imagination would be inspired by the memories of their glorious past and Italy would again bring forth great saints and artists. These, and similar reflections, engaged me while on the train from Naples to my destination."

In large parts of Italy it is by no means the climate or a rich soil alone account for the favorable condition of agriculture and horticulture. An observer, quoted by Cardinal Newman in his "Lectures on the History of the Turks," declares in this regard: "An admirable terrace-cultivation, where art and industry have combined to overcome the obstacles of nature, has everywhere converted the slopes, naturally sterile and arid, into a succession of gardens, loaded with the choicest vegetable productions." And "this prodigy," so the author of the statement calls the transformation of "the very stony sterility" of the land in the part of Italy referred to, has been attained by "the incessant labors of centuries."¹

Speaking of Lombardy, the same author states: "It is hard to say, whether the cultivation of the soil, the riches of nature, or the structure of human industry in this beautiful region, are most to be admired. An unrivalled system of agriculture, from which every nation in Europe might take a lesson, has long been established over its whole surface . . ." And this is said by an Englishman, Alison, in what Newman describes as "this most diligent and interesting history of Europe."

Turning to our country, we find what: from colonial days onward to our own, exploitation and neglect of the soil, in spite of Thomas Jefferson and other exponents of physiocratic principles. Even in 1756, a shrewd English observer, the author of "American Husbandry," called attention to the reckless exploitation of the farm lands along the Atlantic coast, and denounced as criminal "the careless methods then in vogue." His anticipations, Professor Coman declared in 1911, "have long since been realized."² That such depletion is unnecessary, the author of this statement added, "is evidenced by the fact that Old World wheat lands bear more heavily than ours . . . Only the peasants of Russia secure a lower crop return than the farmers of the United States."

In recent years a soil conservation program of vast proportions has been carried out by the Department of Agriculture. The neglect of years by individual owners of the land is now being rectified to the extent possible at this late day. This is done in accordance with the policy expressed in an official communication recently addressed to Congressmen:

"Since our entire economy is in large part based upon a stable and permanent agriculture, which must supply our food and fiber, and comprise a market for the manufacturers of the nation, these practices (conservation and soil-building) not only benefit participants in the program but also benefit society as a whole."³

Which is true. But to what length has the long neglect of this simple truth not forced us to go! The tabulation by counties of the amounts of material demanded by several representative soil-building and conservation practices carried out in Missouri, for the years 1940 through 1944, reveals astounding figures. In 1944, no less than 87,400 equivalent tons of 20 percent superphosphate were applied to Missouri farm lands.

²) Industrial History of the U. S., N. Y., 1911, p. 383.

³) Wash., undated.

¹) Loc. cit., Dublin, 1854, pp. 155-156.

Other "major practices of farms participating in the AAA programs," during the five year period under consideration, were the use of ground limestone and green manure crops, reseeding of pastures, building of terraces, contouring of inter-tilled crops, construction of dams and reservoirs, and treeplanting. With one possible exception these "major practices" are commendable and necessary. But that intervention of the Federal Government had become inevitable and its financial assistance indispensable to a program of soil conservation and improvement of cultivation, proves to what extremes the sins of economic Liberalism have forced society to go to save itself from one of the evil results of that conglomeration of errors which appeared in modern capitalism.

The battle against soil depletion has by no means been won. A letter by Leroy K. Smith, Director North Central Region, Productive and Marketing Administration, U. S. Dept. of A., says:

"We have, for some time, been aware of the fact that conservation practices have not been adopted by farmers at a rapid enough rate to ar-

rest the erosion and soil depletion accelerated by a number of years of intensive farming for war food and fibre requirements."⁴)

With other words, self-interest and public need combined during the war to prevent progress of soil conservation. But will anything like steady progress be possible so long as the true nature of land is not recognized in law and custom? Waste of any kind is sinful; waste of the productivity of the land is a crime committed both against the present generation and the generations yet unborn. The first step toward the recognition of land as a trust should lead to the prevention by statute of the mortgaging of land above a sum equal to the amount realized from, let's say, four normal harvests. Every reason and temptation to neglect and despoil the soil must be prevented to the extent possible. Such a policy favors also the family. Depleted land and debts have forced many a family to desert the countryside and join the urban proletariat, victims of "the muddling of morals" and vicious economic doctrines and practices that favored those whom the philosophy of the day thought fittest to survive the struggle for existence.

Practical Apologetics

Inaugurate Catholic Radio Hour

FOR the first time on Tuesday, April 9, the Milwaukee Catholic Radio Hour went into action at quarter of six in the evening over station WEMP. Henceforth a program will be broadcast every Tuesday and Friday at the same time, Mr. Phillip Grau acting as commentator. Promoter of the Milwaukee Catholic Hour is the Catholic League of Wisconsin, State Branch of the CV. "Topics of the Times as Viewed by a Christian" will be the general subject of discussion.

The promoters of this laudable effort came to the conclusion that all too many statements published in dailies should be clarified and explained in the light of Christian doctrine. In addition there are the at times objectionable statements by commentators, some of whom inject bits of Communistic doctrine into their talks, calling for correction. As long ago as January, 1944, the men chiefly responsible for the present undertaking, Mr. August Springob and Mr. Joseph Grundle, approached Archbishop Moses E. Kiley for approval of their plan and his consent to proceed.

It was uphill work these men found awaiting them. More recently Mr. Phil Grau, a radio com-

mentator and analyst, spoke before the Serra Club of Milwaukee on the inroads Communism is making everywhere in our country, and, of course, also in Milwaukee. When he mentioned that the Communist party had engaged time over a local station, his audience was impressed with the need of counteraction. The upshot of all this was that our members felt encouraged and went to work with a will. With Mr. Grau's aid they succeeded to engage the hour from 5:45 to 5:55 P. M. on the Tuesday and Friday of each week. The program, inaugurated on April 9, will extend over a thirteen-week period. The necessary funds have been assured and the prospects are that it will be continued at least to the end of the present year.

The first two programs offered the following features: 1) General MacArthur's Suggestion to Outlaw War; the Archbishop's Charity Drive; the OPA (price control); the Consecration of Bishop Albert G. Meyer. 2) President Truman's Chicago Statement on Policing the World; the UNO—, quoting Bishop Muench's Lenten Pastoral; the Veterans' Homecoming Celebration in Local Parishes; Juvenile Delinquency; the Negro

⁴) Wash., Jan. 7, 1946.

and the Development of the Negro Spirituals; Be Kind to Animals Week.

For this effort, in keeping with the policy promoted by the CV and the Bureau for so long a time, that every federation, and even every society affiliated with the CV should be up and performing some good work of a religious or social

nature, the Wisconsin Branch deserves particular commendation. Others should feel not merely encouraged but compelled to discover what need for action may exist in their community. Animated by good will they need not search long for an opportunity to exert themselves in the cause of truth, justice, or charity.

A Timely Problem

Know Your Veterans

CERTAINLY, the greater half of the American people do not know how the other half lives. Hardly a handful of casuals, of the unskilled and semi-skilled have told us the story of their lives. One is happily surprised therefore by the discovery of "The Winter Journey of Ammon Hennacy," in the *Catholic Worker* for April. One regrets, however, that the account of his meandering itinerary, which extended from Albuquerque, New Mexico, to Toledo, Ohio, and back, is all too brief.

Among the interesting incidents mentioned in the account is the remark of a returned soldier, who, in Texas, gave the traveler a long ride in his truck. "See that undertaking establishment?" said the good Samaritan. "Good money in the business. I used to own it, but saw so many dead in Europe that I swore I would never bury one more person. So I sold my business and bought a farm."

It is well to know of experiences of this kind. The people who stayed at home and lived in comfort, far removed from the horrors of this most terrible of all wars, have much to learn in order that peace may appear to them not a sentimental yearning, like something to be sought and promoted because it is a good thing. Those who have been living on the fat of the land and denying themselves nothing—in fact not few people have indulged in luxuries to an extent formerly unknown to them—should know themselves in debt to the men who have been on the battle front, whether on land, at sea, or in the air.

Florence Walters Hagee has contributed an article to the *Survey Midmonthly*, (for March) in which she tells the story of a group of men who survived four years in Japanese prisons. It is revealing in more ways than one, a fascinating human document, an account of more than one tragedy. The author in her conclusion submits for the consideration of her readers the following thoughts regarding these men:

"In the months ahead, they want to revive the

ability to feel, to laugh at things they used to think funny, to enjoy the companionship of girls. They want to hold their values, their self control, their enjoyment of simple things. Some, no doubt, are strong enough to set their own pace and keep it. But many impressed us with their sensitiveness and their vulnerability.

"What will happen to them," Miss Hagee continues, "if they find their faith in their country, in its democracy, fairness and plenty, unjustified? What will happen if they find their families have not been able to stand the test of separation or cannot accept the changes experience has wrought in them? What will happen if they find that the U. S. A. does not measure up to their standard of being 'real' without pretense or defense, an ideal expressed in these lines, written by an officer in prison, which say what every returning man tried to tell us:

'When that sweet time has come,
When war is ended and prison life is done,
This lesson from these months I shall have
learned;

In my heart it's deep and truly burned:
The simple things of life are best.

A cozy home, good food, a place to rest,
A wife to share my life, my joy,
A child to please with doll or toy,
Some friends on whom at times to call—
These pleasures grow not old, nor pall.
For me the simple things of life are best;
They warm my heart, my soul they rest.'"

What has been said of a body of men who had suffered the horrors of prison life under most loathsome conditions, is true to an extent also of a few million others who, although they were not made prisoners, experienced the horrors of war at the front and behind the front, what it means to kill and to be killed. War to those who have engaged in it is a frightful nightmare, the memories of which are not so easily erased from their minds.

SOCIAL REVIEW

Catholic Social Action

DISTRIBUTION of a "Temperance Catechism," recently published in Eire, has been conducted energetically. While in some districts local Centres are endeavoring to procure a copy for every home, the greater portion of the first edition, 20,000, has gone to the schools and colleges. Using the "Catechism" to stimulate interest in Temperance, a school in Northern Ireland found the following method most successful:

The "Catechism" was secured for every senior pupil in the school, and they were given a month or so to make themselves familiar with its contents. A Question Time on matter from the little compendium only was then held, and a number of prizes offered for the winners. The result was a most enjoyable competition in which everyone in the school was interested, and a great increase in enthusiasm for the efforts of the organization for the promotion of temperance in Eire, a strengthening of the motives and a deeper knowledge of the rules of the Association.

ON the occasion of the twenty-fifth anniversary of the foundation of the *Ligue des Familles Nombreses de Belgique* an International Congress will be held at Brussels on May 31 to June 2. According to the invitation, extended to "all those willing to support a thorough going policy regarding questions of population and the family," the Congress is to devote itself to the study of action. Efforts will be directed to establishing facts, to the investigation of practical solutions of the problems of population, and to the consideration of the most effective methods of enlightening public opinion so as to secure for the large family the position it deserves to occupy in the life of a nation.

Under the heading of Population, the proposed program lists the following subjects for deliberation and discussion: Movement of Population in the Principal Countries; Distribution of Population in Various Countries; Advantages of a Large Population; Disastrous Consequences of a Diminishing Population; Answers to Current Prejudices; Contribution to Present Population by Families of Four and more Children; Methods and Results of Calculations, and Main Lines of a High Birth-Rate Policy. Under "Reforms of a Political Character" there are listed: Declaration of the Rights of the Family; A Ministry of State Department for Family and Population Affairs, and the Family Vote.

A CONGRESS on Industrial Relations, held at the Chateau Frontenac under the auspices of the School of Social Sciences of Laval University, attracted about 225 prominent industrialists and labor leaders. At the opening session, at which

Monsignor Ferdinand Vandry, rector of Laval University, was the chairman, the Very Reverend Georges-Henri Levesque, O.P., dean of the School of Social Sciences, declared: "Industry has great need not only of civil engineers, mining experts, chemists, etc. . . . but also of specialists in labor relations. It needs social engineers, well-trained persons who are thoroughly acquainted with labor and social security legislation and are educated in individual and group psychology as well as in the intricate techniques of organization and collective action. They must also be familiar with sociology and morals."

Their work, Father Levesque stated, should serve not only the interest of one group but the common good of society. In all industrial conflicts, the speaker declared, a third party is invisibly involved: society, the people, the mass of the consumers. "Unfortunately," he said, "social conflicts are settled only too often at their expense."

Personalia

ACCORDING to an agreement entered into by District 50, United Mine Workers of America, and Majestic Records, Inc., the birth of John L. Lewis, International President, is to be observed henceforth as an official holiday by the members of District 50. James J. Walker, former Mayor of New York, signed the contract for Majestic Records, as president of the firm. All told, there are eight paid holidays in the contract and the wages paid members of District 50 are higher than those paid by any other concern in the same industry.

The official organ, *District 50 News*, states in its account of the transaction: "One man who was never scared by the old story of John L. Lewis being the 'nightmare' of industry, Mr. Walker indicated, by signing the contract, that he welcomed the entry of District 50, as he believed relations with District 50 would be more harmonious and that he would welcome dealing with the United Mine Workers of America as the most responsible union in the country."

Profit-Sharing

AT the beginning of the present year an internationally known Swiss firm, Brown, Boveri and Company, informed its employees two million three hundred thousand francs would be distributed among them in March. According to the proposed plan, married men, employed since before April 1, 1939, were to receive four hundred francs, a hundred dollars in our money in round

figures; the unmarried, three hundred. Employees who began to work for the concern after the day and year mentioned were assured three hundred and two hundred francs respectively. Apprentices were to receive one hundred francs, and a further grant of twenty francs was awarded to married employees for each child.

Swiss papers point out that this distribution of profits came on top of an increase in wages extended by the employers to the employees last fall.

Cost of Strikes

AN estimated \$120,000,000 in wages were lost by workers of the iron and steel industry from January 21, when the nationwide steel strike began, until the end of February when some steel-making operations still were affected.

The loss in production during the strike was approximately $7\frac{1}{2}$ million tons of steel ingots. This is equivalent to about 5,250,000 tons of finished steel, well over one month's shipments.

Never before had the iron and steel industry been faced with a walkout combining the magnitude and length of the recent strike. Companies in the industry lost about \$330,000,000 in sales, and experienced unusually heavy repair costs at the end of the strike. All the above figures may be revised when final reports are available.

Gross Factory Earnings and Hours

IN December, 1945, gross hourly and weekly earnings of factory workers reached highest point since VJ-day and, according to preliminary estimates published by the Bureau of Labor Statistics, retained that position in January. Almost all major groups of industries reported increases in hourly pay because of wage-rate adjustments. Workers in light industries averaged 92.8 cents an hour—highest they ever received.

Weekly hours in combined manufacturing industries averaged 41.6 in December—gain of almost half an hour over previous month. Average hourly earnings were 99.7 cents—slightly above November but $3\frac{1}{2}$ cents under July. Weekly earnings averaged \$41.43—gain of 60 cents since November, but \$4 below July. For the durable-goods group, earnings were considerably below July average; in the light-goods group, slightly above. Difference between the two groups narrowed from \$12 in July to little over \$5 in December. Highest weekly earnings—\$53.36—were in the petroleum and coal-products group; lowest—approximately \$32—in tobacco manufactures, lumber and timber products, apparel and other finished textiles, and textile-mill products groups. In December 1944, weekly hours for all manufacturing averaged 45.6, hourly earnings \$1.04, and weekly earnings \$47.44.

Industrial Injuries

TWO million workers suffered disabling injuries at work in 1945—16,000 were killed, more than 84,000 permanently injured and the remainder temporarily disabled, according to preliminary estimates released by the Bureau of Labor Statistics, Washington.

Manufacturing led all groups with 29 percent of disabling work accidents—575,000—in spite of a reduction of 27 percent in such occurrences since 1944, as against an employment decrease of 12 percent. Greater activity in construction resulted in a 12 percent increase in disabling accidents. Injury total in 1945 was 10 percent less than in 1944.

Women's Wages

WRITING to the *Nation*, of New York, Karl Korstad, of Philadelphia, states: "The strike of the 2,500 women cigar makers against the American Tobacco Company is getting to be an 'American' scandal. On March 14 these women had been walking the picket lines 150 days! All they are asking for is a 25-cent raise—and from a company whose sweatshop tactics have netted it more than \$20,000,000 yearly.

"The best offer made so far by the company was a 7-cent raise—and this to women who now make only 52 cents an hour (\$20.80 for a forty-hour week)."

Figures obtained from mothers whose children are cared for at St. Elizabeth's Settlement of the CV at St. Louis, leave little room for doubt that the wage referred to is still common.

Family-Limitation

BRITAIN and Her Birth-Rate" has been scrutinized by "Mass-Observations." Among the external factors responsible for the phenomenon, the report refers to lack of housing, all the difficulties implied when one speaks of the child as an economic liability, the fear of childbirth and inadequate care before and after birth, and the immediate fear of insecurity.

But, says the report, "we believe that only a minority of women actually refrain from having the babies they want because of external factors." The authors do not, moreover, believe that the improvement of social amenities and removal of economic obstacles as such will have much effect on the fertility-rates. "Any permanent solution of the Birth-Rate problem will involve changing people's outlooks and so increase the inherent desire for children." This opinion runs contrary to the popular contention of the day that present economic conditions, characterized by acquisitive competition and an atmosphere of insecurity and fear, are chiefly responsible for empty cradles.

Prosperous Farmers

RHODE ISLAND, the smallest State in the Union, also has the least number of farms, 3014, according to the census of 1940. However, the cash income per farm of Rhode Island is 75 percent more than the average for New England, while the average value of implements and machinery per acre is three times the national average.

With land at a premium, it is not surprising to learn that the average value of Rhode Island farm land is almost four times as great as for the country as a whole.

Training For Co-operation

IN the closing months of the winter co-operative training courses were conducted at Amherst, Nova Scotia. During the last week of the enterprise thirty-five students from various parts of the Maritimes followed a course in rural leadership, with lectures and discussions on agriculture, farm and community organization, education and co-operative marketing.

Since the beginning of February one hundred and ten students participated in this training program, providing instruction on credit unions, fishery co-operatives, consumer co-operative bookkeeping, co-operative store management, and rural leadership. The students have returned to local organizations in the Maritimes to become employees and leaders in the co-operative movement. There were twenty discharged service men among the students who registered for training before taking employment in co-operative work on return to civilian life.

Federal Aid

OPPOSITION by the New Hampshire Federation of Taxpayers Associations to a bill before the United States Senate proposing an appropriation by the Federal Government of \$75,000,000 annually for five years to match state funds for hospital construction in local communities is expressed in *The New Hampshire Taxpayer*, the organ of the Federation. Two assumptions inherent in the bill are contested by the Federation, namely, that the Federal Government has greater financial resources than local units, and that it also knows what is best for local communities.

Refuting the first premise, the article states that the Federal Government which is debt-burdened as a result of the war, ultimately must derive its income from the smaller units. Conversely, the article points out that local units and individuals have saved billions of dollars during the past several years. In support of the

Federation's stand, the article cites the action of the New Hampshire city of Laconia, with a population of about 15,000, where hospital authorities asked for \$275,000. Local volunteers raised \$439,000 in a drive which enabled the Hospital to give even more services to the people than had been proposed.

Public Morality

A WELL-KNOWN Italian Liberal, Count Carlo Sforza, president of the Italian Consultative Assembly (Consulta Nazionale), has been praised by the Italian press and the Vatican daily newspaper, *Osservatore Romano*, for a speech delivered by him over the Rome radio. He said: "Obscene literature and indecent shows are a grave danger for the Nation because they endanger the moral and physical health of youth and, thereby, of the coming generation."

In Rome, Catholic Action has conducted a "referendum," gathering signatures for petitions demanding thorough measures for the protection of public morality.

Vocational Training

SMALL classes have been most successful in conducting the Delta school for training dealers' salesmen, Walter E. Schutz, advertising manager, Delta Mfg. Company, machine tool builders, Milwaukee, told the Chicago Industrial Advertisers Association on a recent occasion.

"We find that classes of six to eight are best for the intensive training courses we offer," the speaker explained. "The classes run for a week, and Delta pays all expenses except transportation to and from the dealer's home town. We have trained approximately 400 salesmen up to this time, and dealers have indicated the success of the courses by sending additional salesmen to receive the instruction. The cost averages \$55 per man."

Racial Problems

IT appears from an article on the "First Inter-American Demographic Congress," published in the *Department of State Bulletin*, that the American government should, with the intention to eliminate ideas of race superiority, "absolutely reject all policy and all action of racial discrimination" as being contrary both to the conclusions of science and to the principles of social justice.

To this end, the word *race* should never be used in a derogatory sense. The word *undesirable* as applied to a given nationality should also be expurgated from any laws in which it had been used.

HISTORICAL STUDIES AND NOTES

CATHOLIC ASPECTS OF THE SPANISH AMERICAN WAR

AS soon as hostilities ceased the Archbishop of St. Paul again stepped into the limelight to assure Americans that there would be no religious problems in any new possessions that might come to the United States.¹⁷⁾ Archbishop Ireland spoke thus in August, but the peace treaty was not signed until December 10 and Congress withheld its ratification until February 6, 1899. Many Americans were almost dizzy owing to the speed with which the objectives of the war had changed. Sympathy for the oppressed Cubans had involved us in war, but no sooner had it begun when the United States navy attacked Spain thousands of miles away from Cuba, and hastily annexed the Hawaiian islands. When time for the final settlement came a considerable faction clamored for possessions in the Far East while the common people had no interest in such a program.

Meanwhile the Holy See appointed Archbishop Chapelle, of New Orleans, to represent the rights of the Church at the peace conference and to be Apostolic Delegate to Cuba. Some Americans were not impressed with the appointment of a French born prelate, but Chapelle was close to the island, and at one time New Orleans had depended on Havana for episcopal ministrations. Chapelle later went to the Philippines in an official capacity, but, being rather conservative, he did not accept readily current opinions nor did he draw on the incumbent of the White House. Apparently Archbishop Chapelle assuaged fears for on October 24, 1898, Bishop Manuel Santander, of Havana, issued a letter stating that the Church had nothing to fear from a change in government.¹⁸⁾ Simultaneously Bishop Keane, the former rector of the Catholic University, expressed the opinion that European countries had sympathized with Spain, and that the speedy victory had advanced American prestige tremendously. Rome, assuredly, worried about the rights of the clergy, but insofar as the war was concerned the Pope acted solely in the interests of peace even though he looked affectionately on Spain.¹⁹⁾

It was not nearby Cuba but the remote Philippines that were destined to cause trouble. As early as August, 1896, the Filipinos had revolted

against Spain. The leader, José Rizal, was executed on December 30, 1896, but none the less General Aguinaldo proclaimed Philippine independence the following July. After American guns had subdued the Philippines the Filipinos saw the Cubans set free, but they were to remain in subjection. The only difference was that heretofore they had bowed to Spain, hereafter they would kowtow to the United States. Irrked by such reflections the natives revolted two days before Congress ratified the peace treaty.

When the conference had ended, the *Cincinnati Telegraph* wrote: "Our commissioners have acted like brigands and forced the helpless Spaniards to stand and deliver."

The *Columbia* on January 26, 1899, declared: "Either we will rule with an iron hand in the Philippines or we will have a protectorate with perpetual civil war." Two weeks later the same journal reminded its readers that if an American says just government rests on the consent of the governed he speaks wisely, but if a Filipino says the same thing he is guilty of rebellion.

That same month, on Washington's birthday, John L. Spalding, the bishop of Peoria, said in the course of his address, "The Patriot":

We have a compact territory sufficient to support three hundred or more millions of human beings. Why, then, should we go to the ends of the earth to take forcible possession of islands lying in remote oceans under tropical skies, inhabited by barbarous or savage tribes, where both race and climate preclude the hope of ever attaining to any high degree of culture? Why should we own Cuba? We do not need it; its population is undesirable, and to hold it we must increase our army and navy and gradually drift into a militarism which must threaten our most cherished institutions. What can imperialism bring us except the menace of ruin?

... Spain deserved to be driven from her possessions. Her rule was unjust and cruel. We have done a noble work; but having done it, we shall not be unwise or unpatriotic enough to jeopardize the fortune and the future of our own country by annexing the conquered islands and becoming an imperial power.²⁰⁾

Speaking at an anti-imperialist meeting in Chicago on April 30, 1899, the same illustrious churchman declared:

We have never looked upon ourselves as predestined to subdue the earth, to compel other nations, with sword and shell, to accept our rule; we have always believed in human rights, in freedom and opportunity, in education and religion, and we have invited all men to come to enjoy these blessings in this half a world

¹⁷⁾ *Citizen*, August 27, 1898. ¹⁸⁾ *Ibid.*, November 19, 1898. ¹⁹⁾ *Ibid.*, October 15, 1898.

²⁰⁾ J. L. Spalding, *Opportunity and Other Essays and Addresses*, A. C. McClurg Co., Chicago, 1901, 205ff.

which God has given us; but we have never dreamed that they were articles to be exported and thrust down unwilling throats at the point of the bayonet. We have sympathized with all oppressed peoples—with Ireland, Greece, Armenia, Cuba. To emancipate the slave we gladly sacrificed the lives of hundreds of thousands of our soldiers. And now the American soldier, who should never shoulder a gun except in a righteous cause, is sent ten thousand miles across the ocean to shoot men whose real crime is that they wish to be free, wish to govern themselves. To say that they are unfit for freedom is to put forth the plea of the tyrant in all ages and everywhere. The enemies of liberty have never lacked for pretexts to justify their wrongs; but in truth, at the root of all wars of conquest there lies lust for blood or for gold.

... How far we have drifted from that race of farmers who threw off the yoke of England and built the noble state; who believed that honor was better than money, freedom than luxury and display! Their plain democratic Republic is no longer good enough for us. We are become imperial. We must have mighty armies, and navies which shall encircle the earth, to bring into subjection weak and unprotected savages and barbarians. Why? For glory? No. That is a standpoint we have left behind. For humanity? Wholesale murder is not humanity. Why? For money, more money, money without end. We are the victims of commercialism; we have caught the contagion of the insanity that the richest nations are the worthiest and most enduring.²¹⁾

Bishop Spalding voiced the standard Irish attitude toward England when he declared:

The more we hold aloof from England the better shall it be for America. She has not an ally in the world, and there is probably not a nation in the world which would trust her as an ally. She has never loved us from the days in which she oppressed the colonies to the dark days when, by aiding the Confederacy, she sought to make the disruption of the Union permanent. She does not love us now. We are the most dreaded rival that she has, because we threaten her supremacy in what is nearest and dearest to her—her finances. . . . We need neither her advice nor her assistance. The praises which she now bestows on us, were they sincere, would be superfluous; but since they are given with the design of drawing us into an imperialistic policy and troublesome entanglements, they are insidious and insulting.²²⁾

The same views were expressed dynamically in the beginning of 1900 by Bishop Ryan, of Alton. He wrote:

The soul of America is in sympathy with the Boers and against the war in the Philippines. Why doesn't the voice of the people speak loud and clearly as it did in the war of liberation of Greece, Poland, and Hungary? Has the power of money grown to such an extent that it has crippled our old zeal? The battle of the South African Boers for freedom and independence is the most exciting in our times. The voice of America should rise because the Republic is actually in danger.

Imperialism and militarism threaten it. The victorious battle of the Boers comes exactly at the right time to remind us of this danger within. And the path of justice is also that of honor. May the Stars and Stripes never cease to be the hope of the oppressed and the pride of all men who love liberty!²³⁾

That German-American leaders agreed with the foregoing prelates is not surprising, for most Catholics belonged to the Democratic party. Carl Schurz dissented from the Republicans and *Columbia* warmly endorsed his views on imperialism even though Schurz had forsaken the Church. The Central Verein protested the desecration of churches by soldiers, *Columbia* featured stories of that nature, and in June 1900 the Detroit *Katholikentag* devoted one of its resolutions to the Philippine war of oppression, the desecration of churches, proselytizing in the distant islands, and the introduction of the public school system into the newly acquired regions.

Catholics kept a keen eye on the school question because just recently they had been disturbed by Archbishop Ireland's Faribault plan, and Protestant opposition to the Catholic school system had flowered in the literature of the A. P. A. and in legislative experiments such as the Bennett Law. Naturally when the American flag fluttered over the Philippines, Americans were responsible for the education of the natives. The constitution did not automatically follow the flag, but the school system did. That in itself was a momentous change for the Filipinos because on their islands, as in many Catholic countries, education had been largely the work of the Church. In addition to the change of system came the pre-eminence of the English language. Moreover most of the American teachers sent from our country were Protestants, and most of the pupils were Catholics. Some attempts were made to increase the percentage of Catholic teachers, but the Catholics did not respond enthusiastically. Nevertheless, *Columbia* kept on poking at proselytizing; Archbishop Elder, of Cincinnati, issued a circular on the matter; and the priests of the Archdiocese of Milwaukee sent a petition to Washington concerning the school question. Ultimately the matter was adjusted, and if the Catholics were not satisfied entirely, at least a *modus vivendi* had been established.

(To be concluded)

BENJAMIN J. BLIED, Ph.D.

²³⁾ *Columbia*, Jan. 11, 1900. On the Irish and the Boer war see John H. Ferguson, *American Diplomacy and the Boer War*. Philadelphia, 1939.

²¹⁾ *Ibid.*, 215. ²²⁾ *Ibid.*, 224ff.

French Priest Ministered to Germans in Texas

NEW BRAUNFELS, TEXAS, September 10, 1849. New Braunfels is a large town located in a nice country, has a large Catholic congregation which is increasing daily by the arrival of German immigrants. We, or rather the members of the congregation, have built a nice church out of their own means. On the whole, the Catholics of this place are very zealous, despite the fact that they had been deprived of the ministrations of priests for three years. Since Bishop Odin, of Galveston, personally is very poor, he could not contribute more than two hundred dollars toward the erection of this church. As soon as I made known that your paper *Der Wahrheits-Freund* is the great bulwark of the Catholics, two persons came to subscribe to it without delay. I hope that many more will be glad to receive it. Mail us your paper as quickly as possible. I am fully convinced of the need of good papers, but I can find among German papers no others than yours and the *Katholische Kirchen-Zeitung* (Catholic Church News, edited by Maximilian Oertel).

"I would be exceedingly glad, if two or three German priests could come to the western part of Texas. I have charge of seven settlements, although the German language is so *difficult for a French Priest*. Some of these settlements are ninety miles distant from each other. Since the church in New Braunfels is finished, I must go as soon as possible to Fredericksburg (Texas) where the people are in need of a Catholic church and a priest. There are but few priests in Texas (in 1847 there were eleven priests and in 1852 seventeen priests in that State). The support of priests is often unsatisfactory, but let us be patient for some time and the minister at the altar will witness with gladness the fruits of his spiritual ministry and will receive what is necessary for his upkeep. I was unable for the last six months to visit the one hundred families living in Fredericksburg. I shall go there within the next few days. Every time I went to this place I met with Comanche Indians who, according to last reports, are now hostile to the whites. This hostility induces travellers to and from Fredericksburg to make a detour of thirty-five miles. This is another reason why I am anxious to visit the place. There is no doubt that some families there will subscribe to your paper; after all, I would be

glad to see it in every settlement and I hope that this will be the case by and by."¹⁾

The contribution is signed E. M. D. These initials stand for Emmanuel Henri Dieudonné Domenech, a missionary, born at Lyons, France, in 1826. He emigrated to America in 1846, where he completed his theological studies. He was ordained in 1848 in St. Louis, Mo. During his two-years residence in the Seminary at St. Louis, where he completed his theological studies, he acquired a mastery of English and German, also obtained knowledge of missionary requirements in preparation for his missionary life in the wilds of Texas. In May, 1848, he was assigned to duty in the new German settlement of Castroville, and later he was transferred to Brownsville, both in Texas.

The war with Mexico was just drawing to a close. Raiding bands of Mexicans and rangers were ravishing the country; lawless discharged soldiers filled the new towns and hostile Indians hovered in the background. A cholera epidemic added to these tribulations its own horror. Nevertheless, the young priest went bravely to work with such energy that he soon became an efficient power for good throughout all southern Texas. In 1850 Fr. Domenech visited Europe and was received by the Pope, Pius IX. Having returned to Texas, he continued in the mission-field two years longer, when he decided to go back to France; his health had broken down. In France he devoted his remaining years to travel, study and writing and died there in June, 1886. Fr. Domenech published in 1857 his missionary experiences in America in a *Journal d'un Missionnaire au Texas et au Mexique* (1846-1852). Paris, 1857, pp. XII, 477. An extract from this work relative to the German settlements in Texas was published in German a year before the French original under the Title: *Erinnerungen aus Amerika, insbesondere aus Texas*. Marburg, 1856, pp. IV, 95. An English translation of the French original appeared in print with the title: *Missionary Adventures in Texas and Mexico: a Personal Narrative of Six Years' Sojourn in those Regions*. London, 1858, pp. XV, 366.

JOHN M. LENHART, O.Cap.

Pittsburgh, Pa.

¹⁾ *Wahrheits-Freund*, Cincinnati, October 11, 1849, p. 67.

A German Colony in Tennessee

A SLIM leaflet in 24 mo., recently acquired for the Library of the CV, printed at Bamberg, Bavaria, in 1846, reveals itself as an invitation to go to Tennessee and join the contemplated colony New Bamberg. The promoter, who was evidently a resident of the famous Episcopal city referred to, was L. Mark, Consul of the United States of North America.

He draws an attractive picture of the location of the land selected for this colony, and a map grants the opportunity to discover its whereabouts on a tributary of the Cumberland river. While the writer furnishes prospective immigrants no information regarding traveling facilities, he advises them to call on Mr. John A. Stemmler, number 17 Wall Street, after their arrival in New York. He would, so the brochure states, supply them with the necessary directions how to reach their destination. Having reached Dover in Tennessee, they would receive every possible help from Mr. David Ross, a surveyor appointed by the Government. He would assign to each one his property and grant them every assistance.

The settlers were to live in the town, where lots of a hundred by two hundred feet were available. The writer furthermore states: "A certain number of building lots will be devoted to the purpose of erecting churches, schools, and other public buildings." Why Mark should have chosen Tennessee for the colony is not, unfortunately, stated. Nor do we know whether the attempt to settle Catholics at New Bamberg was really made, or whether the plan came to naught.

Our copy of *Die Colonie Neu-Bamberg im Staate Tennessee in Nord-Amerika. Nebst einer Karte, Bamberg, 1846*, was protected against wear and tear by a former owner, who used for this purpose the cover of an issue of the *Southern Lady's Companion*, probably for June, 1849.

Collectanea

BECAUSE the Indians eagerly accepted glass beads in exchange for corn and pelts, some Germans were sent from England to Jamestown in 1608, and glass works were established. The experiment was not a success. Edward Eccleston says in this regard, in his book on "The Beginners of a Nation":

"The German glassblowers were prone to run away to the Indians, among whom work was lighter and food more abundant. The tribesmen encouraged these desertions by providing dusky wives for the men whose skill with tools and weapons they valued highly."¹

The sources consulted by Eccleston also reveal what he relates in the following statement: "German millrights—"Dutch carpenters" in the phrase of the records—were brought from Hamburg by John Ferrar to build Virginia sawmills; timber was still sawed by hand in England."—Pitch, tar and potash were to be produced by Poles sent out for the purpose in the second year of the colony. The German glass blowers were, in 1621, replaced by Italian workmen.

Daniel Sargent's story of "Prince Demetrius Augustine Gallitzin," published last year, contains the reproduction of a painting, showing a large group of people, with Amalia, Princess Gallitzin, occupying the foreground, surrounded by her distinguished friends in a rural environment. Unfortunately, both the explanation regarding the locality and also the identification of some of the individuals depicted are misleading.

It is said, for instance, the Princess "and her circle, at Münster," appeared in the illustration. The distinguished mother of the American missionary is, in fact, greeting her guests on her estate near the village referred to above. It is in the churchyard of Angelmoode the remains of this truly noble woman were laid to rest. Moreover, the second individual to the left of the picture is said to be "Dr. von Drussel, physician to the Princess Gallitzin." The man's name was Duffel. To the right hand of the picture, using the directions left and right incorrectly as does the book, there is a group of three men, two priests, and a layman. The layman is Johann Sprichmann. He is identified as a theologian. He was a jurist, a teacher of law, who ultimately left Münster for Berlin.

This interesting picture was not painted, as is claimed, "probably about 1800." It was produced about a half century later, and the painter was, unless our memory deceives us, Theobald, Baron von Oer, who had been born in 1807 and who died in 1885. He is known chiefly for his historical paintings.

¹) Loc. cit., N. Y., 1900, p. 83.

Book Reviews and Notes

Received for Review

- Sweetser, Arthur. *The United States, The United Nations and the League of Nations*. International Conciliation, N. Y., February, 1946.
- Maaffert, John Mathias. *The Peacemaker*. Scapular Press, New York, 224 p. \$2.50.
- Parente, Pascal P. *The Mystical Life*, B. Herder, St. Louis. 272 p. \$2.50.
- Scheeben, Rev. M. J. *Mariology*. B. Herder, St. Louis. 252 p. \$2.50.
- Meyer, Rev. James, O.F.M. *A Primer of Perfection for Everybody*. Franciscan Herald Press, Chicago. 184 p.
- Schimberg, A. P. *The Great Friend: Frederick Ozanam*. Bruce Publishing Company, Milwaukee, Wisc., 344 p. \$2.50.
- McFadden, Charles J. O.S.A., Ph.D. *Medical Ethics for Nurses*. F. A. Davis Co., Philadelphia, 365 p.
- Sweeney, Rev. S., C.P. *Whispering to God*. Rev. S. Sweeney, C.P., 1560 Monroe Avenue, Scranton, 9, Pa. 169 p. \$1.50.
- Millain, and Bigo, S.J. *Le probleme de la nationalisation, L'Ecole Sociale Populaire*. Montreal, March 1946. 15 sous.
- Pattee, Richard. *Catholic Life in the West Indies*. The Catholic Association for International Peace. Washington, D. C. 64 p. 10c.
- Bernier, Monseigneur Paul. *La situation presente due catholicisme au Canada*. L'Ecole Sociale Populaire. Montreal, Canada. 32 p. 15 sous.

Reviews

- Maritain, Jacques. *Von Bergson zu Thomas von Aquin*. Acht Abhandlungen über Metaphysik und Moral. Cambridge, Mass., Schoenhof Verlag.

THE intellectual world feels the absence of German publications resulting from the war as a real gap which it is anxious to fill. Libraries are sending purchasing agents to Germany to supply their needs eloquently proclaimed by empty shelves. It appears that the contributions made by German scholarship to human thought are far from being a negligible quantity. German ideas and German research constitute a ferment which the world cannot afford to miss.

Some enterprising publishers have undertaken to print and reprint German books in this country and to re-establish intellectual contacts between isolated Germany and the rest of the world. Rosenberg has again made available the philosophical dictionary compiled by Dr. H. Schmidt (*Philosophisches Woerterbuch*), a very useful work. The Schoenhof Verlag is doing the same for other outstanding productions. The idea is not only to supply our own demand but also to relieve the shortage of books in Germany itself until printing facilities have been restored in that country. There is at present a book famine in Germany and as a consequence an intellectual hunger which must be appeased even as the physical hunger, for man liveth not by bread alone.

Schoenhof has made a good start because this volume by Maritain is of great importance. It deals with the role Bergson played in the rebirth of a sound philosophical spirit in our age of superficial positivism and empiricism. In a sense Bergson may be said to have

prepared the way for a return to Thomism. This, however, must not be understood as if there existed a direct line of development from Bergsonism to Thomism. Such is not the case. Between the two is not a bridge but a gulf. Bergson's work in this respect was of a negative character: he brought home to our generation the inadequacy and futility of modern philosophy, he pointed out the shallowness of a purely mechanistic interpretation of nature and restored final causes to the place of honor which rightfully belongs to them.

Maritain has a message for our time and a very special one for Germany which could not do better than to read and ponder the essay on the Humanism of St. Thomas.

C. BRUEHL

- Glenn, Paul J., Ph.D., S.T.D. *An Introduction to Philosophy*. Herder Book Co., St. Louis, Mo. \$3.

This is an age of digest knowledge and vitamin food. Both may be misused but they have their justifications. The field of good printed matter is so vast the average person cannot hope to attain to a fraction of it in the extended originals. So like glimpses of beautiful scenes digests are eminently worth while.

Particularly in philosophy is this true. Philosophy being the "Science of all things naturally knowable to man's unaided powers," man cannot think without becoming something of a philosopher. However, the field is so vast his progress must remain hopelessly limited unless supplemented by the excellent organized studies of those who have gone before. But this field has grown discouragingly voluminous. Hence the justification for "Introductions to Philosophy."

No one will question the competency of Dr. Glenn to edit such a text. It is the glimpse of his ten well-known volumes covering the entire field. There is a very helpful introduction of twenty-five pages, The next hundred and thirty-five pages are given to the explanation of the 'beginning,' 'development,' 'perfecting,' and 'course' of philosophy from early times till now. The remaining two hundred and forty pages treat in due proportion all the conventional divisions of Scholastic Philosophy.

For whom is the work intended? Father Glenn tells us in the preface and sums up in the last two sentences. "It is hoped that this Introduction will really introduce many minds to the Queen of Human Sciences. After that is done, the personal efforts of each individual must determine whether he is to retire to the remembrance of a regal smile, or to be held as a favored courtier close to the queenly throne." In those lines, I believe, lies the true justification for an Introduction. For students with talent and opportunity it should be the first firm step in a life excursion through vistas of existence, possible and actual. For those not so favored, it can still be a sufficient guide to make their thinking true and fruitful. Even for those who have passed through an entire course in an organized school, it can serve as a handbook. Particularly will it help them to reduce dilute matter to tangible form. This book then should find itself on the shelf of every man or woman that aspires to a workable knowledge, of the reasons for things.

W. J. O'SHAUGHNESSY, S.J.

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Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

ALLEVIATE HUNGER, PREVENT DISEASE, DEATH, DESTRUCTION

WHAT should have been recognized early in the fall of last year, is now evident. The devastating results of the war are far more serious than the people in a country spared invasion, bombardments from the air, and other effects of years of armed strife, realize. Only slowly, therefore, has the knowledge that famine is stalking the people of more than one country of Europe and Asia, gained ground. Today no one may gainsay the truth of the matter, because both Pope Pius XII and President Truman have declared far-reaching measures to be necessary if the worst is to be avoided.

The task is a tremendous one. It is not a matter of sending food to keep alive a few hundred thousand people; the number of starving men, women and children runs into the millions. Here and there conditions of a particular nature aggravate the problem. Thus those parts of Germany which formerly yielded substantial amounts of food, including cereals, have been incorporated in the Union of Soviet Socialist Republics. And the people who lived and labored in East Prussia and Pomerania have been driven over the new frontier into a country over-populated and impoverished by war.

For a long time it was impossible to go to the assistance of the German people or the Austrians. After months of delay the Allied powers at last permitted private charities in our country to send their contributions into three of the occupied zones of Germany. One large shipment was gotten under way by War Relief Services, National Catholic Welfare Conference, within a few days after the President's War Relief Control Board had spoken. Since then another large consignment has been sent oversea and within a few days we may expect to receive from the German Caritasverband the

first expressions of appreciation and gratitude for these liberal shipments of food. Even as we are writing, still a third shipload of relief goods, consisting of two hundred fifty thousand pounds of flour and thirty-nine thousand pounds of clothing, is being loaded on a vessel which will land at Bremerhaven.

The greatest need at the present time is for cash; the three shipments referred to represent a heavy outlay of money. Ocean freight too must be paid for; transportation of the first cargo consigned to Germany cost twenty thousand dollars.

Charity demands of us to be generous, to give freely in order that these, our co-religionists in Germany, so many of whom suffered persecution and humiliation at the hands of the Nazis, while they shared in the terrors of the war, may not at least starve to death. Shortly before his death Cardinal von Galen stated in a communication addressed to Cardinal Stritch, Chairman of the Board of Trustees of War Relief Services:

"In fact, there is such great need of food and clothing, and other essential articles, especially drugs, that not only the health of the population is deteriorating, but there are innumerable cases of complete breakdown, physical as well as spiritual."

Moreover, having expressed his deep gratitude for the willingness of our people to alleviate the suffering of the Germans, the valiant Bishop of Munster stated:

"In view of such conditions, relief work carried out in a true Christian spirit of brotherhood, will at the same time alleviate physical suffering and promote the spiritual rehabilitation of our people. God will generously repay all of our benefactors with His graces."

Here then is an opportunity granted every man, wom-

and child to assume the role of the Good Samaritan. There is the further consideration that if society is to be saved from threatening chaos, over which the dreadful Red spectre hovers, it is charity must foster a spirit of forgiveness, mercy, and charity.

Up to, and including April 10, the Central Bureau forwarded to War Relief Services \$4884.80. The sum is not as large as it should be.

All gifts should be addressed either to the Central Bureau, 3835 Westminster Place, St. Louis, 8, Missouri, or Mr. Albert A. Dobie, General Secretary, 26 Tilton Street, New Haven, 11, Connecticut.

Organize For Relief

NO sporadic attempt to help feed a people which has for a hundred years depended on the importation of a certain amount of food from other countries will suffice to alleviate hunger in Germany for more than a few months. Moreover, the very fact that German industry has been destroyed does not grant that country the possibility to exchange food for industrial products. There is the further fact to be taken into account that hundreds of thousands of men, women and children, exiled from other countries, are being forced across frontiers into Germany and must be provided for. It is therefore necessary to organize relief on a stable basis, which will assure a constant flow of funds and goods.

Catholic organizations, should, therefore, apply to War Relief Services for a commission to operate as an Auxiliary Committee, as required under the arrangement made with the President's War Relief Control Board. A group of citizens in Philadelphia have applied to the Court of Common Pleas for a charter, which was granted them on April 16. But even this incorporated organization may not send food and clothing to Germany. It has chosen to entrust what it will collect to the American Friends Service Committee, which is also a member of the organization authorized by the President's War Relief Control Board to engage in relief work.

Every society affiliated with the CV should constitute itself an Auxiliary Committee, because the collection of funds and goods must continue into 1947, and possibly even for a longer time. Money contributions should be sent either to the Central Bureau or the General Secretary of the CV, in order that the Central Verein may receive proper credit for the funds its members may raise.

Index Available Soon

LIBRARIES and other institutions as well as individuals interested in preserving completed volumes of *Social Justice Review* may obtain the title page and index for Volume 38 shortly after the publication of this issue. Any one not on the list of those regularly receiving the Index may obtain a copy by addressing the Central Bureau.

Holy Father Expressed Gratitude

THOSE who have contributed toward the two gifts intended for presentation to the Holy Father by Most Rev. A. J. Muench, Bishop of Fargo, during his recent sojourn in Rome, will be glad to be told that His Excellency presented His Holiness with two checks of a thousand dollars each on the occasion of an audience with the Pope. The money is intended to ameliorate distress in Germany.

The Pope received these tokens of affection on the part of the members of the CV and the NCWU with sentiments of warmest gratitude. He asked Most Rev. Bishop Muench to tell the members of both organizations that he had bestowed upon them his Apostolic Benediction.

Mindful of the Holy Father's expression of appreciation on this occasion, our members should feel impelled to co-operate wholeheartedly and generously with any effort to aid in the work of War Relief Services by contributions of money, food, and clothing. More than merely sporadic efforts are demanded, however, because the people of Germany and Austria are unable to raise the food needed by them and the exiles that have been driven into Germany from other countries. Since German industries have been destroyed either by war or dismantled by the Allies, the Germans have nothing with which to pay for food to be obtained elsewhere. Societies affiliated with CV should apply to War Relief Services for a commission, empowering them to operate as an Auxiliary Committee of the Bishops' relief agency referred to.

New Monsignori

TWO of the priests of the Archdiocese of Chicago recently honored by the Pope, who raised them to the rank of Domestic Prelates, are well-known to the members of the Central Verein and readers of *SJR*. Rt. Rev. Msgr. George Eisenbacher has served since 1913 as President of the Board of Directors and Rector of Angel Guardian Orphanage of Chicago, an outstanding institution of charity. The Monsignor inaugurated the Group System at the institution which during recent years has harbored more than eight hundred orphans annually. An account of the work of this institution, first organized by the German Catholics of Chicago nearly eighty years ago, appeared in the May, 1945, issue of *SJR*.

Rt. Rev. Msgr. Walter Fasnacht, another of the priests of the Archdiocese of Chicago to become a member of the Papal household, is pastor of St. Benedict's Parish. Long interested in the CV, the Monsignor is the present Spiritual Advisor of the Illinois Branch of the NCWU. He attended the meeting of the Executive Committees of the CV and NCWU in Milwaukee last August, and endeared himself to the delegates by the keen interest he took in their deliberations.

Msgr. Fasnacht, a member of the party which accompanied Cardinal Stritch on his journey to Rome, has been appointed the Chairman for Chicago of the German Relief Action organized under the auspices of War Relief Services.

While in Rome, the late Archbishop of St. Louis, Cardinal Glennon, requested the Pope to confer upon

twenty of his priests a special honor. Some of those upon whom His Holiness bestowed the dignity of a Domestic Prelate or Papal Chamberlain, have been associated for years with the Central Verein and the CU of Missouri. Rt. Rev. Msgr. Jos. A. Vogelweid is a member of the CV Legislative Committee, and has rendered signal service to the Church in Missouri by clarifying and defending the interests of religion and sound morals before the law-making bodies in Jefferson City. Msgr. Vogelweid is also a Life member of the Central Verein and a generous collaborator of the Central Bureau.

Rt. Rev. Msgr. Jos. F. Lubeley, P.R., pastor of Holy Trinity Parish in St. Louis, has been identified for years with the CU of Missouri. He is a Life Member of the Central Verein and at present serves as Spiritual Adviser to the St. Louis and County District League. The CU of Missouri and women's Branch of the NCWU repeatedly conducted conventions in the parish, whose rector Msgr. Lubeley is, and he has participated in numerous other State conventions and in those of the national organization. Rt. Rev. Msgr. Geo. J. Hildner, V.F., of Gildehaus, Mo., has done outstanding work in the service of Catholic rural life in a number of parishes in Missouri. His activities in the promotion of the welfare of rural people through soil conservation and education of rural people in sound farming practices have attracted a great deal of attention throughout the State and beyond even. He is also a sustaining member of the Central Verein.

Rt. Rev. J. J. Rapien is pastor of St. Aloisius Parish in St. Louis, and a Diocesan Consultor. Long stationed out in the country, it is only since his appointment to St. Aloisius that he has come into contact with the CU of Missouri. A recent meeting of the District League was held in his parish and on this occasion he expressed his willingness to cooperate with the organization. Rt. Rev. Edw. H. Prendergast, Pastor of St. Liborius Parish, St. Louis, has long been a friend of the Central Bureau. He is a Pro-Synodal Judge, an outstanding liturgist of the Archdiocese and has done a great deal to foster a better understanding of the Catholic Eastern Churches among Catholics of the Latin Rite in St. Louis.

Very Rev. Rudolph B. Schuler, honored with the rank of Papal Chamberlain, is a Life Member of the Central Verein and a member of the Social Action Committee of the CV. He has now been appointed Chairman of the St. Louis Archdiocesan Committee of the drive for the relief of the war and famine stricken people of Germany, organized under the auspices of War Relief Services.

For a number of years Msgr. Schuler has served as Secretary of the Archdiocesan Rural Life Conference, which has accomplished a great deal in recent years towards sustaining poor rural parishes and schools. Msgr. Schuler has also been one of the moving spirits of the CV's Youth Movement, which progressed well until World War II interrupted activities by calling the young men to the colors.

Very Rev. George Dreher, also honored with the rank of Papal Chamberlain, is a Pro-Synodal Judge and pastor of Resurrection Parish in St. Louis. He is genuinely interested in our movement and promotes our organizations whenever he can.

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Newark, New Jersey, August 15-19.

CV and CWU of New York, Golden Jubilee Convention of CV of New York, August 22-25.

CV and CWU of Connecticut: June. Date not yet determined.

Golden Jubilee

FOLLOWING the trend inaugurated toward the close of the last century, to organize State Branches of the Central Verein, the societies in New York State affiliated with the CV met in Holy Trinity Parish, Brooklyn, in 1896, to form the New York Federation. The Golden Jubilee Convention of the Branch, to be conducted in Brooklyn from August 22-25, will commemorate the event. The women's Branch of the NCWU will, at the same time, conduct its twenty-seventh annual meeting.

Committees appointed by both organizations are planning to make the Convention an outstanding event in the history of the State Branch. The intention is, to honor the men and women who have made great sacrifices for the two organizations down through the years.

The convention will open on the third day after the close of the National Conventions of our organizations at Newark. Many of the officers and delegates of the CV and the NCWC are expected to remain for the New York Jubilee meeting.

Branch Quarterly Meeting

RELIEF action for the war-stricken people of Germany was the principal topic of discussion at the quarterly meeting of the Connecticut Branch of the CV in St. Peter's Parish, Torrington, on Sunday, March 10. President John J. Hintz presided, and Fr. William Wirkus led the opening prayer. Speakers on the occasion were Fr. Daniel J. Manning, Pastor of St. Francis Church of Torrington, and Mr. William Siefen. It was announced that Fr. John Heller, spiritual director of the Branch, had been appointed by the Bishop as director of the relief work in the Diocese; each society would hear from Fr. Heller in regard to the measures to be undertaken.

The Branch has secured approval from Bishop O'Brien to publish the first issue of the "Digest." The Holy Family Society of Waterbury received a gift of \$40 from the State Branch on the occasion of its Golden Jubilee. An open discussion was conducted regarding the withdrawal of one Society from the State Branch.

It was decided that the State Convention would be conducted at Waterbury sometime in June. A motion passed that hereafter the forthcoming Convention city was to be decided on at the annual meeting, thus eliminating the practice of postponing this decision until the quarterly meetings.

The penny collection of \$5.60 taken up at the conclusion of the meeting was donated to German relief

An Active Federation

A PRAISEWORTHY attempt to extend the number of readers of *Social Justice Review* has been inaugurated by the Brooklyn Branch of the CV. In April the Bureau received a remittance for fifty-two subscriptions to our monthly for six months, which the Federation is extending to as many institutional libraries in Brooklyn and on Long Island. At the end of the six-months period the organization will institute an inquiry and renew the subscriptions for those libraries which consider *SJR* a valuable and necessary addition to the periodicals kept on file.

The March issue of the "Federation Messenger" devotes an article to the Benevolent Societies, those venerable organizations which formerly served as an indispensable aid in the formation of parishes and the founding of parochial schools. These societies nourished the faith of their members, while at the same time they provided protection in case of sickness and granted an allowance to the families in case of the husband's death. The article makes a plea for the maintenance and renewal of such societies, where they still exist.

The Brooklyn Federation has obtained authorization as an Auxiliary Committee of War Relief Services in the German Relief drive.

Set a Fine Example

THE large attendance, on April 7, at the Communion services of the members of the various societies of St. Henry's Parish, Philadelphia, is attributed in part to the participation of the men come home from the war. The same observation holds true of the attendance at the Communion breakfast served in the parish hall. While Mr. Baumkratz presided, Mr. F. Buckl, President of the Holy Family Society, was the first speaker to address the gathering. While Mr. Buckl expressed the wish and the hope all of the men should participate in the monthly general Communion and conference, the President of St. Henry's Society, Mr. Joseph Uhl, told the meeting his society had lost many members through death but had been able to initiate again as many as had been lost. He also spoke in favor of assisting the pastor, Rev. Henry E. Koenes, to make a success of the drive in behalf of German relief.

Other speakers were Mr. Leonard Keis, the Kolping Society's Senior, Mr. Bernard Hee, newly elected President of the Holy Name Society, and Mr. Peter Assemacher, President of the local Branch of the Knights of St. George.

Having referred to Most Rev. Bishop Muench's Lenten Pastoral as worthy of the widest distribution possible, Fr. William A. Koenig mentioned also the weekly articles by Rev. E. J. Reichenberger, published in some of the German Catholic papers. He was followed by the pastor, Fr. Henry E. Koenes, whose eloquent appeal, to bury hatred and to exalt charity, resulted in a collection which netted \$140.25. The ladies who served the breakfast added \$20.22 to the sum, while individual gifts raised the total to three hundred dollars. During one week the parish contributed \$2,723.72 to the Relief Fund.

District Activities

WHAT has become a tradition with the Rochester Branch, to discuss the Resolutions adopted by a convention of the mother organization, was observed at a meeting conducted in St. Joseph's Hall on April 14. Mr. August M. Maier on this occasion presented three of the declarations issued by the executive session of the CV last August. They deal with: Injustice to Small Nations, Peacetime Conscription, and Progressive Disarmament.

An audience, consisting largely of the members of the Philadelphia Volksverein, the local CV Federation, was privileged, on April 5, to participate in an extraordinary program, presented by the pupils of the German language classes of the Roman Catholic High School and the Little Flower High School of Philadelphia. A play, the *Pied Piper of Hamelin*, in three scenes, was acted by the pupils of both schools. In addition, groups of boys and girls sang German songs, etc., while the music was furnished by a band composed of the students of the Roman Catholic High School for boys. After the close of the program the audience joined in the singing of a number of popular songs.

The members of the organization were well pleased with the offerings of the evening and the participation in the event of a number of priests and teachers. The various features of the program were prepared and directed by Fr. Andrew P. Brown, member of the Roman Catholic High School staff, and Sister Mary Emma, M.S.C., of the faculty of the Little Flower High School.

On the last Sunday of March, the 31st of the month, the St. Louis District League conducted its meeting in St. Aloysius Parish. In spite of a beautiful spring day, the number of delegates from societies composed a group of representative men. The pastor, Msgr. Joseph J. Rapien, assured the officers and members that he was pleased they had chosen to meet in his parish and assured them of a welcome on future occasions. After the usual routine of meetings of this kind had been observed, the address of the day was delivered by Rt. Rev. Msgr. Schuermann, lately come to St. Louis from Cape Girardeau, having been appointed pastor of St. Engelbert's Parish. The general subject of his discourse was the person, the policies, and the influence exerted by Pope Pius XII. His was an appreciative audience.

The Director of the Central Bureau, Mr. F. P. Kenkel, had come to the meeting to explain the program inaugurated by War Relief Services with the intention of aiding the stricken people of Germany. After the various features of the undertaking had been discussed, the organization decided to apply for recognition as an Auxiliary Committee.

A well-attended meeting of the Northwestern District of the CU and CWU of Arkansas was conducted in St. Joseph's Parish, Paris, on March 17. In the absence of District President John Vorster, the State President Carl J. Meurer presided at the joint meeting of men and women. Fr. Mark Berger, O.S.B., pastor

of the host parish, welcomed the delegates. Fr. Michael Lensing, O.S.B., spoke on Farmers' Co-operatives, emphasizing the need for these organizations of mutual aid among farmers as a means of making life in rural communities more attractive and remunerative, and also to give young people the opportunity to establish themselves on a sound economic basis.

One of the features of the program was the Public Speaking Contest for boys and girls, presided over by Miss Geneva Welter, State Youth Chairman. Winners in the Boys' Contest were Robert Gisler and Bede Burgler, both of St. Boniface Parish, Fort Smith; the subject discussed was "My Place in the Parish."

At the men's business meeting a resolution was adopted urging member societies as well as individuals to request local Radio Station KLRA to continue the "Catholic Hour." Another declaration opposes Peacetime Military Conscription. Plans for a one-day State Convention, to be held later in the year, were also discussed.

A well-attended meeting of the Central District League of the Catholic Union of Arkansas was held at Sacred Heart parish, Morrilton, on March 31. The 4-H Club Demonstration by a group of boys and girls of St. Joseph's School, Conway, was carried out well and gave the audience a clear understanding of the work of these groups. Rev. A. L. Lachowsky, C.S.Sp., pastor of St. Joseph's Church, Conway, deserves much credit for his untiring efforts to further the rural life program.

An interesting feature of the day's program were the elimination public speaking contests. The Boys' Senior contest was won by Eugene Schenebeck, of Sacred Heart School, Morrilton; the Girls' Senior contest by Emily Nabholz, St. Joseph's School, Conway; the Boys' Junior contest was won by Sam Poe, St. Edward's School, Little Rock, and the Girls' Junior contest by Dolores Frederick, of the same school.

A collection was taken up for the Bishops' War Emergency and Relief Fund which netted \$25.00; the proceeds were sent to Reverend Bishop John B. Morris. A resolution was passed by the meeting, advocating the observance of Good Friday throughout the nation.

Election of officers resulted as follows: Mr. Carl Pinter, President of the Men's Section, and Miss Mary J. Meuer, President of the Women's Section.

It was decided at the quarterly meeting of the Allegheny County Section of the CV, conducted in St. Joseph's Parish, Bloomfield, Pa., on March 17, to co-operate with the national organization's program to aid the famine-stricken people of Germany. Mr. Carl Dorfner, County President, presided at the gathering at which the city parishes and outlying districts were well represented. Mr. Edward J. Schnupp is chairman of the group's Press Committee.

Fr. Edwin Fussenegger, Pastor of St. Basil's Church, Carrick, addressed the meeting on the Co-operative movement. He spoke of the good that has already been accomplished and of the progress of efforts to spread

the principles and practices of co-operation. Fr. Fussenegger encouraged the organization do its part toward sustaining the German War Relief drive conducted by the CV under the auspices of the War Relief Services, NCWC.

Plans for the organization's annual celebration of the Feast of St. Boniface in June are under consideration. The place and date of the contemplated event will be announced later.

An executive meeting of the Allegheny County Section was planned for April 24 in St. Augustine's Parish, Lawrenceville.

Necrology

IN the death late in March of Fr. Bruno Bloemeke, pastor of Holy Trinity Parish, Passaic, N. J., the Central Verein and the State Branch of our organization have lost an ardent supporter. For many years interested in the CV, he became a Life Member, and gave to the New Jersey Branch every assistance possible to him, as proven by the fact that three times within seven years, and at his own request, the State Conventions were conducted in his parish.

Fr. Bloemeke was born in 1887 in Berlin, Germany. He studied at Louvain, Belgium, and at Innsbruck, in the Tyrol, and was ordained for the Diocese of Newark by the late Bishop Francis Egger of Brixen in 1915. Unable to reach the United States, he served as a chaplain in the first World War. After his arrival in our country, in 1921, he was appointed assistant in Holy Trinity Parish, and on the death of the Pastor, Fr. Schulte, in 1931, he served as administrator until his appointment as pastor in 1933.

Holy Trinity is the only German parish remaining in the State. It was fitting therefore that Rev. Henry Veith, assistant and now administrator of the parish, should have preached the funeral eulogy in both German and English. Members of the CV and NCWU are asked to remember Fr. Bloemeke in their prayers. He had looked forward with anticipation to the Newark Convention, having encouraged the members of the two state branches to invite the 1946 National Convention to meet in Newark. May the Lord grant him eternal rest.

A number of important matters were discussed at the annual meeting of the Board of Directors of the Western Catholic Union, Quincy, Illinois, on March 17. The WCU is an affiliate of the CV. The organization's net increase in assets for the last year, the report submitted to that body revealed, amounted to \$159,000, and the degree of solvency as determined by the actuary rose over one point. It was decided to issue all new certificates after January 1, 1947, based on the American Experience Table of mortality at 3% interest assumption; up to this time the assumption was an interest of 3½ percent.

All members discharged from the armed forces are to be presented special certificates in recognition of the service rendered the country; these testimonials are to be presented at special meetings of the Branches.

Miscellany

DEMAND for the free leaflet on "Retreats" by Fr. James McShane, S.J., has been disappointing, considering the importance of the subject. Nevertheless a new edition has come from the press, with a two-page supplement, "Days with God," a commentary on recent retreats and days of recollection conducted for veterans and also for G.I.'s still in the service. Copies of the two-page leaflet may be had from the Bureau for the asking.

During Lent Mr. Joseph Matt, editor of the *Wan-derer*, of St. Paul, and Chairman of the Committee on Social Action of the CV, delivered three lectures to the members of Annunciation Parish in Minneapolis. The pastor, Rev. James A. Byrnes, had extended to Mr. Matt an invitation to address the people of the parish on the present status of world affairs, and their background of historical and ideological nature. Mr. Matt has established for himself an enviable reputation as a guide through the labyrinth of intricate problems of human affairs as they are today.

In April the Bureau sent over 140 volumes of valuable periodicals and miscellaneous volumes to the bindery. It is especially a number of State Branches and local units of the NCWU, who, by contributing to the Library Fund have made it possible for the Bureau to send to the book binder some of the valuable magazines accumulated in the course of recent years. The importance of many of these periodicals has been enhanced, due to the destruction of libraries caused by the war. We know that in years to come men and women engaged in study and research will bless the memory of those who made possible the conservation of materials so valuable as that contained in the CV Library.

The Rochester Branches of the CV and NCWU are co-operating with the local units of the Kolping Society in the work for German War Relief. Donations were made by the Kolping Society and Ladies' Auxiliary, and a number of individual members and friends at a special meeting conducted in St. Michael's Hall, Rochester, on March 3. Among the speakers on the occasion were Fr. Arthur Florack, pastor of St. Michael's Church, William Wittman, President of the Rochester CV, and William Roeger of the Kolping Society.

Mr. Roeger was elected Chairman of the German War Relief Committee. The meeting rooms of the Kolping Society in St. Michael's Hall are open every Thursday evening to receive donations for relief of money or goods.

Together with two volumes containing the Minutes of the Conventions conducted in New Ulm, Minnesota, 1940, and St. Louis two years later, Mr. August Springob presented to the Archives and Library of the Central Verein, a scrap book, devoted to the Pilgrimage for Peace, conducted in Milwaukee early in the fall of 1943. It is a collection of letters, programs, newspaper clippings, pictures, etc., covering every feature of what was in fact a series of pilgrimages, begin-

ning at a designated church from where the procession wended its way to a second church, where divine service was conducted.

After the close of the First World War our members in Wisconsin organized the Central Society Relief Association. Mr. Springob has now deposited the record of the funds distributed by this organization in Europe, beginning in January, 1920, while other payments were made as late as 1926 and 1927 even. No full account of the relief activity inaugurated and carried out by the CV and affiliated branches and societies exists. We dare say that over a million dollars in cash went to Germany and Austria from this source.

Commenting on the approaching Golden Jubilee Convention of the New York State Branch in the organization's *Quarterly Bulletin*, President Richard Hemmerlein states: "Those courageous, stalwart men who founded our organization and carried it forward through the years had a goal to achieve and earnestly sought to achieve it. When they passed on, we of another generation were given the responsibility of carrying on in the pursuit of that goal—a Christian social order—and we are quitters if we do not continue the fight."

Mr. Hemmerlein asks his fellow members to consider the effect upon our country, for good or ill, of the united action of organized labor in recent years, and then poses the question: "What wealth of good could not come to America and the world if all Catholic men were united with the same enthusiasm and loyalty to leadership, for the creation of a social order based on the solid principles that have their origin in Christ?"

The President of the Catholic State League of Texas, Mr. Frank Gittinger, addressed a round letter to all societies affiliated with the organization on March 19. The extent of the European Relief action by the War Relief Services, NCWC, is explained and the reasons for and methods of co-operation by the Central Verein and its affiliated societies with the official war relief agency, established by the Archbishops and Bishops of the country, are outlined. Societies affiliated with the Catholic State League are urged to enroll as Auxiliary Committees of War Relief Services.

Mr. Gittinger's communication also states: "The Bishops' War Relief Services, to which funds will be paid as quickly as possible, grant assurance that our contributions will be expended for relief in Germany through Caritasverband, and that we will receive due credit."

At the present time the appeal is for funds to purchase relief goods; later there will be appeals for goods in kind.

From "A Chaplain with the Prisoners of War," published in the Woodstock *Jesuit Seminary News*: "Before or after Mass I recite with the prisoners the Sunday Catechetical section from Fr. Stedman's 'Mein Soldaten Messbuch.' While I am saying the Gospel, Herman Josef reads the same in German and any GI's who can be present read their Sunday Missal. After Mass I read the ordinary prayers in German, to which I add

one or two from another booklet, supplied by the Central Verein and distributed to all, 'Trost im Gebet,' for their departed friends and relatives, for peace, or the War-Prisoners' Prayer."

The annual Mass and Easter Communion of the St. Francis de Sales Benevolent Society, St. Louis, was held in the parish church on Sunday, March 17. More than six hundred members attended on this occasion, while not quite so many came to the breakfast and the organization's monthly meeting in the basement hall. Eleven applications for membership were submitted and the candidates introduced. Speakers on the occasion were Rev. A. A. Wempe, pastor and the society's spiritual director, Mr. Ben Gassell, President of the St. Louis District League, and Mr. Arthur Hanebrink, President of the CV of Missouri.

Another flourishing Mutual Aid Society, the St. Anthony Benevolent Society, of St. Louis, attended mass and received holy Communion on March 22. More than 250 members were present at the event which was also followed by breakfast and the monthly meeting. Rev. Bernard Wewer, O.F.M., pastor of St. Anthony's Parish, offered mass and also addressed the meeting. Fr. Bernard made known that he had attended the annual Easter Communion of the St. Anthony Benevolent Society for twenty-five consecutive years.

A former Spiritual Adviser to one of our State Federations, an Order priest, has written the Bureau:

"Although no longer directly connected with the . . . by reason of my present position, I still have a warm spot in my heart for the organization and its membership—one hundred percent Catholic."

Praise of this nature, so frequently bestowed upon our organization, must be won and deserved anew by constant effort. We are reminded to "Never say die"! But it well to remember also: Let us never say: "We have done enough," because our task is never finished.

Interest in the Credit Union movement brought Mr. Howard McIlvaine, of Philadelphia, to know the Bureau. He has proven a faithful friend who, from time to time, sends us one or more new subscriptions to *Social Justice Review*. Recently we received from him the names of four new subscribers, and it so happened that three of them had the patronymic Mac for a prefix. Now let someone send us subscriptions for Schmidt, Meier, Schneider, and Mueller!

What appears to us like a last message from the Archbishop of St. Louis was addressed to the Bureau by a layman writing from Rome on February 27:

"When I mentioned to Cardinal Glennon my membership in the CV, he told all about the most wonderful work you are doing in St. Louis."

The Cardinal was indeed both an observing and a consistent friend who on many occasions expressed his interest in our institution.

The Holy Name Society of Holy Ghost Parish, St. Louis, has affiliated with the Catholic Union of Missouri. Mr. C. Seiferd is the organization's Secretary.

Pro Domo

A SCIENTIST with our armed forces in Europe says in a letter to the Bureau:

"I have long looked forward to receiving the weekly Press Bulletins. The pity of it is that the world has become so pagan that it has lost the background needed to understand most of the excellent points made in these editorials—the wonderful article on 'Suicide' for example."

This time it's a Capuchin writing from India: "We love the *SJR* for its original and enlightening essays regarding modern social questions. Our priests and clerics appreciate it very much. They find it thought-provoking and suggestive. Thanks for your good efforts."

From a priest-editor, writing from a British Dominion in the Pacific: "I would like to congratulate you on the many splendid articles that continue to appear in *Social Justice Review*. Your closely-reasoned and dispassionate articles are most welcome and afford such relief. What a sorry sight to find even some Catholic papers letting themselves be impelled in wrong directions through a false understanding of patriotism."

A Fortunate Oversight

FEW letters received in recent years by the Bureau have granted us the pleasure the communication addressed to us by a subscriber in East St. Louis, Illinois, did. He had written us in June, 1943, to discontinue his subscription to *Social Justice Review*, because he had been pensioned and could not, therefore, well afford to continue as a reader of our magazine. Through an oversight his name was not removed from the subscription list, while no bills were sent because his account was considered closed. Now this same subscriber has written us:

"With time to spare, as a pensioner, I have the opportunity not only to read but to digest its contents. So much so that *SJR* has become a real pal to me.

"In the meantime, Providence has been kind to me so that at present I am in a position to send you the enclosed check for ten dollars which should pay my subscription to June, 1948."

In fact, on the basis of our rate of five dollars for three years, this reader is now paid up to June, 1949.

Financial Secretary's List of Contributions For German Relief

UP to and including April 10 the following donations intended for the relief of hunger and sickness stalking the German people have been received by the Financial Secretary of our organization, Mr. Albert A. Dobie, New Haven, Connecticut.

St. Francis Society, Jordan, Minn., \$15.00; St. Leo Society, Taunton, Minn., \$20.10; Catholic Kolping Society, Rochester, N. Y., \$700.00; Minnesota State Branch, \$300.00; J. M. Aretz, St. Paul, Minn., \$5.00; John A. Grasser, New York, N. Y., \$12.00; Albert J. Sattler, New York, N. Y., \$5.00; Otto Jaeger, Long Island City, N. Y., \$20.00; Wm. J. Kapp, New York, N. Y., \$5.00; Peter Dejon, New Haven, Conn., \$5.00;

Mathias H. Weiden, New York, N. Y., \$25.00; Philip Kunkel, New York, \$3.00; John P. Wilmes, New York, N. Y., \$20.00; Frank Rohr, New York, N. Y., \$5.00; Jacob Sottong, New York, N. Y., \$5.00; St. Boniface Society, Pueblo, Colo., \$5.00; Msgr. A. J. Miller, Pueblo, Colo., \$5.00; Anton Oechsle, Pueblo, Colo., \$5.00; John Seufert, Pueblo, Colo., \$1.00; St. Boniface Society, Hastings, Minn., \$25.00; P. J. Seefeld, Harvey, N. D., \$50.00; Hubert and Anna Schneider, Minn., \$2.00; Rev. E. Scheuer, St. Nicholas, Minn., \$28.00; Rev. K. Wohlfart, St. Boniface, Minn., \$25.00; Jos. Becker, Albertville, Minn., \$3.00; Jos. and Katie Stocher, Spooner, Wis., \$5.00; St. Joseph Society, New Ulm, Minn., \$100.00; Hy. J. Forst, New Ulm, Minn., \$5.00; Geo. Puchner, New Ulm, Minn., \$2.00; Albert Kunz, New Ulm, Minn., \$2.00; Alex. Ranweiler, New Ulm, Minn., \$1.00; Ed. Groebner, New Ulm, Minn., \$1.00; Frank Wittschuk, New Ulm, Minn., \$1.00; St. Thomas Society, Clements, Minn., \$25.00; A. Helgeth, Chicago, Ill., \$10.00; Jacob Kranz, Minneapolis, Minn., \$5.00; Juvenile Members and Leo Thissen, Clara City, Minn., \$50.00; John Franta, New Ulm, Minn., \$20.00; St. Matthew Society, St. Paul, Minn., \$25.00; St. Joseph Society, Fairfax, Minn., \$25.00; St. Joseph Society, St. George, Minn., \$50.00; St. Boniface Society, Minneapolis, Minn., \$25.00.

St. Peter Society, St. Peter, Minn., \$25.00; St. Willibrod's Society, Gibbon, Minn., \$10.00; St. Joseph Society, Albany, Minn., \$10.00; St. Anthony Society, Laconia, Minn., \$10.00; St. Lawrence Society, Faribault, Minn., \$20.00; St. Kilian's Society, St. Kilian, Minn., \$5.00; St. Margaret's Society, Minneapolis, Minn., \$10.00; St. Peter Society, Swan Lake, Minn., \$10.00; Henry Schaefer, Swan Lake, Minn., \$2.00; St. Peter and St. Clemens Society, St. Paul, Minn., \$50.00; M. P. Neiens, Wyota, Minn., \$3.00; St. Peter and Paul's Society, Loretta, Minn., \$25.00; William Pohl, St. Paul, Minn., \$50.00; St. Joseph Society, Winona, Minn., \$10.00; St. Joseph Society, Fletcher, Minn., \$27.00; St. Boniface Society, Stewart, Minn., \$5.00; St. Francis Society, Victoria, Minn., \$10.00; George Thera, St. Paul, Minn., \$10.00; Mrs. Anna Berres, Ashland, Minn., \$2.00; Mrs. A. Gross, St. Paul, Minn., \$5.00; St. John Society, Searles, Minn., \$25.00; John Kolb, Cloquet, Minn., \$1.00; Mrs. C. Shoen, Cloquet, Minn., \$1.00; St. John Baptist Society, Sleepy Eye, Minn., \$250.00.

Jos. J. Fifer, Minneapolis, Minn., \$5.00; St. Joseph Society, Wabasha, Minn., \$50.00; Carl Kremer, Albertville, Minn., \$5.00; St. Peter and Paul Society, Heidelberg, Minn., \$10.00; Bern. K. Ademmer, Heidelberg, Minn., \$15.00; Mary Ademmer, Heidelberg, Minn., \$5.00; Theo. Weiers, Heidelberg, Minn., \$2.00; St. Anna Society, Faribault, Minn., \$5.00; St. John Evg. Society, Le Center, Minn., \$10.00; Hubert Piesinger, Le Center, Minn., \$2.00; Pihaly Family, St. Paul, Minn., \$5.00; Math. Winter, Watkins, Minn., \$2.00; Mrs. Eva Winter, Watkins, Minn., \$1.00; Bernard Winter, Watkins, Minn., \$2.00; St. Joseph Society, St. Martin, Minn., \$10.00; Catherine Miller, Mankato, Minn., \$5.00; St. Joseph Society, Minneapolis, Minn., \$10.00; Mrs. Rosa Boerner, Robstown, Texas, \$5.00; St. Vincent Society, St. Francis de Sales Parish, St. Paul, Minn., \$25.00; John Fishbach, St. Paul, Minn., \$10.00;

Holy Redeemer Church, Rochester, N. Y., \$208.75; Church of Our Lady of Perpetual Help, Rochester, N. Y., \$194.74; St. Joseph Unt. Verein, San Francisco, Calif., \$110.00; Br. No. 186, Cath. Knights of St. George, Pottsville, Pa., \$3.00; Herman P. Suerken, New York, N. Y., \$20.00; Church of St. Margaret Mary, Rochester, N. Y., \$393.65.

Contributions for the Library

Manuscripts

AUGUST SPRINGOB, Wis.: Record of Money Sent to European Sufferers by Central Society Relief Ass'n. of Wisconsin; Minutes of New Ulm, Minnesota, Convention, 1940; Minutes of St. Louis Convention, 1942.

General Library

J. JOSEPH HERZ, Sr., Mo.: Political Textbook for 1860, New York, 1860.—ST. VINCENT DE PAUL SOCIETY, St. Louis: 100th Annual Report of the Society of St. Vincent De Paul, The Archdiocese of St. Louis, Missouri.—HON. JOHN J. COCHRAN, Washington, D. C.: Fitch, Llye, and Taylor, Horace, Planning for Jobs, Philadelphia, 1946; Greenawalt, William E. and Irma M., Solution of the Unsolved Problems of Democracy. The World Press, Denver, Colorado, 1946; Manning, Clarence A. The Axis Satellites and Greece, Our Ally, New York, 1946.—A. B. KENKEL, Md.: Education and the People's Peace. Educational Policies Commission.—REV. E. DE MUELDER, S.J., India: do. do., The Restoration of the Aboriginal Peasantry.—REV. HENRY WESTROPP, S.J., India: Feeney, Rev. Leonard, S.J. An American Woman. Catholic Book Crusade, Patna, 1944.—AUGUST SPRINGOB, Wis.: Stolz, Dr. Alban. Zuchthausgeschichten, Münster, 1853; Geschichtslügen, Paderborn and Münster, 1887; Milwaukee Peace Pilgrimage, 1943.—REV. DIOMEDE POHLKAMP, O.F.M., Ky.: do. do. First Missionary in Kentucky in 1787. Life of Rev. Fr. Charles Maurice Whelan, O.F.M. Cap. A Reprint.—REV. JOSEPH P. REWINKEL, Conn.: Zahm, J. A., Evolution and Dogma, Chicago, 1896; Quin, Rev. George E., S.J., The Boy-Savers' Guide, Chicago, 1908.—MR. WILLIAM POHL, Minn.: Manual of the Society of St. Vincent de Paul, Dublin, 1877; Wade and Russell, The Short Constitution, Grand Rapids, Mich.; Laveille, Rev. E., S.J., The Life of Father De Smet, S.J., 1801-1873, New York, 1915; Capel, Rt. Rev. Msgr., D.D., Faith of Catholics. Vol. III, New York, 1885; Robinson, E. R., The Heart of the Toiler's Martyr, Little Rock, Ark., 1938; Ireland, Most Rev. John, The Church and Modern Society. Vol. I and II, 1903 and 1904.—N. N., N.P., Schwertner, Rev. Thomas M., O.P., The Eucharistic Renaissance, New York, 1926; Burton, Katherine, Celestial Homespun, New York, 1944.

Library of German-Americana

REV. CHARLES OPPENHEIM, Ill.: Biography, Joseph and Anna Oppenheim, 1944; Forty Years of Progressive Service to American Agriculture, Fortieth Anniversary New Idea Farm Equipment, 1899 to 1939.—AUGUST SPRINGOB, Wis.: Amerikanisches Missionsblatt, Vols. I to III, Shermerville, Illinois, 1902 to 1904; Berg, Joseph, Das Leben und Leiden Jesu Christi.—ROSARY ALTAR SOCIETY, Newark, N. J.: Katholischer Katechismus, Pittsburgh, 1846; Graez, P. Damian, Nirgends besser als zu Haus, Augsburg, 1832; Schoen, Hermann, Gesellenvater Kolping, Breslau, 1868; Deutsche Sprachlehre, Benziger Brothers, New York; Kaib, Franz J., Der heilige Rosenkranz, Pustet, N. Y., 1881.—MR. WILLIAM POHL, Minn.: Lieb, Hermann, History of the German People, Chicago, 1890; The German War and Catholicism, St. Paul, Minn., 1916.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported, \$4,690.11; St. Joachim's Married Men's Sod., Rich Fountain, Mo., \$10; J. J. Gramling, Wisc., \$1; Rev. Chas. Oppenheim, Ill., \$5; New York Local Branch, CCV of A, \$25; J. H. Reiman, Pa., \$25; Total to including April 20, \$4,756.11.

Donations to Central Bureau

Previously reported, \$63.63; White House Retreat, Lemay, Mo., \$25; L. M. Seiz, N. J., \$1; Rt. Rev. J. S. Mies, Mich., \$10; N. N., Texas, \$5; C. Schumacher, Pa., \$1.38; Sundry Minor Items, \$0.70; Total to including April 20, \$106.71.

Chaplains' Aid Fund

Previously reported, \$2,985.89; Penny Collection, St. Francis de Sales Benevolent Soc., \$8.53; St. Margaret's Soc., St. Cloud, Minn., \$2; CWU of New York, Inc., \$25; Holy Trinity Altar Soc., St. Louis, \$5; Total to including April 20, \$3,026.42.

St. Elizabeth Settlement

Previously reported, \$10,570.03; United Charities, Inc., St. Louis, \$697.83; Surplus Food Administration, \$94.28; Interest income, \$45; From children attending, \$757.80; Total to including April 20, \$12,164.94.

European Relief Fund

Previously reported: \$1,542.50; Geo. and Wm. Nick, Mo., \$20; Holy Name Soc., St. Alphonsus Church, Auburn, N. Y., \$25; M. Witte, Mo., \$1; Rev. J. Hensbach, So. Dakota, \$10; Wm. Olliges, Mo., \$1; St. Peter's Soc., Chaska, Minn., \$15; J. G. M., Mo., \$2; Branch 11, C. K. of St. George, Pittsburgh, Pa., \$5; H. Dextl, Ill., \$30; Holy Name Soc., Quincy, Ill., \$10; Perpetual Help Benev. Soc., St. Louis, \$25; St. Henry's Soc., Evansville, Ind., \$10; Cath. Kolping Soc., St. Louis, \$50; H. A. Augustine, Mo., \$10; Conn. Br. CCV, \$5.60; St. Joseph's Men's Soc., St. Joseph, Minn., \$5; St. Hubert Sick Benev., Marshfield, Wisc., \$5; St. Joseph Soc., Sacred Heart Parish, Muenster, Tex., \$100; A. Thuening, Carver, Minn., \$10; Miss L. Ruprecht, Mo., \$10; Msgr. Thiele Ct. No. 74, C.O.F., Chicago, Ill., \$20; St. Peter and Paul Benev. Soc., Mankato, Minn., \$15; St. Anthony's Benev. Soc., St. Louis, \$38.08; St. Edward's Branch 79, C.K. of A., Little Rock, Ark., \$5; John and Mary Keusenkothen, Mo., \$20; Wm. and J. Meier, Mo., \$25; L. Stratmann, Mo., \$50; F. A. Hermens, Ind., \$10; St. Boniface Parish, Jersey City, N. J., \$35; John Boehm, N. J., \$15; H. Koehler, N. J., \$10; Rosary Soc. and CWU, Newark, N. J., \$20.25; St. Francis de Sales Benev. Soc., St. Louis, \$100; St. Boniface Soc., San Jose, Calif., \$105; St. Alois Branch, 21, WCU, Joliet, Ill., \$5; St. Joseph Soc., Holdingford, Minn., \$25; E. C., St. Louis, \$25; St. Boniface Benev. Soc., St. Louis, \$5; H. Hechinger, Mo., \$5; Mrs. D. Williams, Mo., \$10; Rev. Ch. Oppenheim, Ill., \$5; Rev. A. A. Wempe, Mo., \$100; per Wanderer Printing Company, St. Paul, Minn., \$2,500; R. Panthel, Mo., \$5; Ch. P. Schmit, N. Y., \$1; Kathol. Männer Verein, Richardton, N. Dak., \$20; Ss. Peter and Paul Soc., New Braunfels, Tex., \$20; Holy Name Soc., Catholic Knights of America Branch, Christian Mother's Society, St. George's Parish, Herman, Mo., \$112.87; Mrs. C. Lengen, Mo., \$50; C. B. Weiss and Sister, Md., \$10; Ch. Stelzer, Maine, \$5; St. Bonifazius Verein, Sheboygan, Wisc., \$25; Rt. Rev. J. S. Mies, Mich., \$15; St. Theodore Branch No. 118, W. C.U., Chicago, \$17; Dr. N. N., Ill., \$30; St. Andrew Soc., Rozellville, Wis., \$50; F. Bromschwag, Mo., \$10; J. Pack, Wis., \$2; Miss A. M. Schuttler, Wis., \$3; Jos. H. Reiman, Pa., \$25; St. Augustine Benev. Soc., St. Louis, \$5; N. N., Texas, \$200; St. Jos. Cath. Benev. Soc.,

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Appleton, Wisc., \$25; Holy Cross Benev. Soc., St. Louis, \$25; H. Drummer, Iowa, \$10; Ch. F. Hilker, Ind., \$100; St. Jos. Beneficial Soc., Altoona, Pa., \$100; N. N., Phoenix, Ariz., \$20; G. Klueber, N. Y., \$20; A. Neckermann, Pa., \$10; J. A. Trabold, N. Y., \$1; St. Vincent de Paul Soc., St. Joseph's Conf., San Antonio, Tex., \$50; St. Joseph's Verein, Rowena, Tex., \$10; St. Anthony Soc., Clara City, Minn., \$25; St. Joseph's Soc., Hallettsville, Tex., \$25; P. Friesenhahn, Tex., \$2; Total to including April 20, \$6,069.30.

Catholic Missions

Previously reported: \$10,444.77; Mrs. C. M. Derbacher, Conn., \$7; Quincy Dist. League, NCWU, Ill., \$7.50; Mary Becker, Tex., \$4; CWU of New York, Inc., \$5; S. Stuve, Mo., \$1; New York Local Branch, CCV of A, \$2; Rev. J. J. Wallrapp, Okla., \$40; F. P. K., St. Louis, \$10; H. J. Jacobsmeier, Mo., \$5; C. B. Weiss and Sister, Md., \$5; Miss M. Pellan, Conn., \$5; Mrs. G. Steilein, Pa., \$50; Miss A. M. Schuttler, Wis., \$5; N. N., Mo., \$585.25; A. J. Loeffler, Minn., \$3; Mrs. G. Wollschlager, Conn., \$5; Rt. Rev. J. A. Vogelweid, Mo., \$353; Total to including April 20, \$11,537.52.

Gifts in Kind

were received from the following men and organizations of men, including receipts of April 20, 1946:

Wearing Apparel, from: Rev. G. Netemeyer, Trenton, Ill. (clothing, shoes); S. Stuve, St. Louis (clothing, shoes, hats); Rev. Leo P. Henkel, Lincoln, Ill. (clothing, shoes).

Articles for Church and Sanctuary Use, from: Rev. G. Netemeyer, Trenton, Ill. (4 cassocks).

Magazines and Newspapers, from: John B. Wermuth, Poughkeepsie, N. Y. (magazines); S. Stuve, St. Louis (magazines, newspapers); Family Protective Life Assurance Society, Milwaukee (magazines); B. Herder Book Co., St. Louis (magazines, newspapers); Rev. P. J. Seeger, N. Y. (magazines); J. W. Cashin, Ill., (newspapers).

Books, from: Rev. Jos. P. Rehwinkel, Conn. (5); Wm. Pohl, Minn. (1 carton).

Miscellaneous, from: S. Stuve, St. Louis, (glassware); Rev. P. J. Seeger, N. Y. (prayer book pamphlets, leaflets).